

AN EVALUATION OF THE PROBLEMS ASSOCIATED WITH THE
IMPLEMENTATION OF TOTAL QUALITY MANAGEMENT IN OMAN
AND UAE.

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of the University of Wolverhampton for the
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A B S T R A C T

The thesis examines issues associated with the implementation of Total Quality Management (TQM) in the financial sector in the Sultanate of Oman and the United Arab Emirates. An assumption in this study is that Total Quality Management implementation is a development from the ISO 9000 quality system registration. It has been widely reported that a large percentage of TQM initiatives fail to achieve their full potential. There is reason to believe that similar difficulties will be faced by companies implementing TQM in the Sultanate of Oman, as the people who are currently implementing TQM in the Sultanate of Oman are imported Western management consultants. While business is becoming more global, the transfer of management concepts across cultures has not received enough attention and certainly not within the Arab world. A common criticism is that management and theories have been developed primarily in North America, and therefore framed by cultural values specific to that context. This thesis addresses all those issues by investigating the implementation of TQM using an Islamic framework and a triangulated qualitative and quantitative methodology. The finding of this thesis suggest that TQM implementation should be framed within both the organisational and the national culture. The research evaluates the impact of imported management concepts in the Sultanate of Oman as compared with the United Arab Emirates.

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CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

The purpose of this study is to provide empirical evidence concerning issues associated with the implementation of total quality management (TQM) in the financial sector in the Sultanate of Oman and the United Arab Emirates (UAE).

Oman and the UAE are two neighbouring countries having similarities in their Islamic, Arabic heritage and cultural background, but display differences in some organisational culture and behavioural dimensions. The Sultanate of Oman is predominately Muslim society in which 95% of the work force being Omani Muslims and there are few foreign firms (Government Publication 1997). The United Arab Emirates (Dubai) has a different organisational culture from that of the Sultanate of Oman, because the UAE (Dubai), has a mixed management culture, due to the predominantly foreign workforce; foreigners account for 85% of the workforce and significance number of foreign companies in the UAE (Dubai Chamber of Commerce 1997). One of the major assumptions behind the

research is that individuals bring their own cultural norms and values to the organisation, which influences management practices (Hofstede, 1984, pp.30; Habermas, 1975, pp. 96). Therefore, it is expected that there will be at the level of the organisation culture, significant differences in TQM implementation between Oman and UAE (Dubai). The UAE is more open to an outside cultural influence because of the number of people making up the foreign workforce, and therefore it would be expected that TQM may be better perceived and implemented there than in the almost exclusively Muslim culture of Oman.

A matched pairs empirical design was used in this study to compare the implementation of TQM concepts in the UAE and Oman, using the American Baldrige Quality Award criteria as a means of evaluating TQM in each society.

The novelty of this study is in the field rather than the methods employed. The originality is in addressing the field of TQM in the context of Arab culture, which no previous research has sought to do.

This chapter presents the quality in the financial services, area of the study, its aims and limitation, then finally the structure of the thesis.

1.2 QUALITY IN THE FINANCIAL SERVICES

Quality within the financial sector in Oman and the UAE is important because competition between companies is increasingly focused on the delivery of “quality service” to customers. Wilkinson, McCabe & Knights (1996) argue that in comparison with other industries, price and product innovation are not a source of a major competitive advantage between companies. The complex and veiled pricing of banking, insurance and lending services effectively inhibits customers from shopping around for cheaper products except in certain areas, e.g. motor insurance. Moreover, product innovation, though extensive in the industry, provides only temporary competitive advantage given that products are comparatively easy to copy (Balmer & Wilkinson, 1991). As a result, financial services in Oman and the UAE are in a highly turbulent environment where product and technology are constantly changing and often have a short life span. This means that a company has to search for new ideas and opportunities on a continuous basis, especially since the mid eighties, when all economic activities has tended to slow down. In recent years, financial service in Oman and the UAE have begun to climb out of the recession and have been undergoing major improvement. One of these improvements has been the introduction of the TQM concept to Oman and the UAE.

1.3 THE AREA OF THE STUDY

This study is focused on issues associated with the implementation of total quality management in the financial sector in the Sultanate of Oman and the United Arab Emirates. An assumption in this study is that total quality management (TQM) implementation is a development from ISO 9000 quality system registration (Mulder, 1991). While there is little data to quantify how many companies have successfully implemented TQM, it has been widely reported that a large percentage of TQM initiatives fail to achieve their full potential (see, for example, Atkinson, 1990; Leader, 1989, Jowett; 1990; Brager, 1992). Kelly (1992) reported a survey of 500 manufacturing and service organisations that use a TQM strategy found that only 36% of the firms felt that their quality improvements had significantly boosted their ability to compete. Even the Malcolm Baldrige National Quality Award (MBQA) winners admit to difficulties in implementing such a management programme (see, Matta, Davis, Mayer & Conlon, 1996). Based on interviewing MBNQA winners, Matta, Davis, Mayer & Conlon (1996) have traced the difficulties of TQM implementation to the holistic change of the corporate culture, to achieving employee satisfaction and to developing supplier - customers integration. This is the case in the Western world, where the concept of TQM originated and where many companies such as Motorola and Xerox have been engaged in practising this concept for over 17 years. There is reason to believe that similar difficulties will be faced by companies implementing TQM in

the Sultanate of Oman, as those people who are currently implementing TQM in the Sultanate of Oman are imported Western management consultants.

1.4 THE AIM OF THE STUDY

The aim of the research is to provide empirical evidence concerning issues associated with the implementation of total quality management (TQM) in the financial sector in the Sultanate of Oman and the United Arab Emirates (UAE). It has been widely reported by Atkinson, 1990; Leader, 1989; Jowett, 1990; Jowett, 1990; Brager, 1992; that a large percentage of total quality management initiatives fail to achieve their full potential due to the process of implementation. While business is becoming more global, the transfer of management concepts across cultures has not received enough attention and certainly not from the Arab world. A major concern is the development of an internationally relevant organisational science (Boyacigiller and Adler, 1991). A common criticism is that management research and theories have been developed primarily in North America, and therefore framed by cultural values specific to that context (see, Hofstede, 1984). Although Western based management practices like total quality management are employed in many parts of the world, like in the Sultanate of Oman and the United Arab Emirates,

the relationship of theory and practice to culture continues to be important for both academics and practitioners.

One possible avenue to better understanding of the applicability of theories across cultures is to examine management systems in different cultural contexts (Boyacigiller and Adler, 1991).

This raises questions about the implementation of total quality management, in Sultanate of Oman and the United Arab Emirates:

Can the process of TQM implementation be the same despite differences in the organisational culture in the two countries? Or does the implementation process need to be varied to suit different organisation contexts? What are the problems associated with TQM implementation faced by financial services companies in the two Muslims countries.

The final aim of this study is to develop a framework that could guide the successful implementation of TQM in Muslim countries. The framework will be developed through investigating of what TQM is and how it is implemented in the West? Then the framework investigate the Islamic norms and values whether it support the implementation of TQM?.

1.5 LIMITATIONS OF THE STUDY

The limitation of this study are presented in this section. These limitations must be read in conjunction with the results of this study.

1. The study focuses on the Sultanate of Oman and Dubai in the UAE and not the whole of the UAE. The reason for selecting Dubai is because of the multi - nationality making up the workforce and the number of foreign firms based in Dubai. This makes possible a clear comparison of TQM implementation problems between two Arab countries which share the same historical background, but distinctively different organisational culture. 95% of the Omani workforce are indigenous Muslims, whereas in the UAE (Dubai) 85% are of various nationalities. Whilst serving the comparative purpose of this study, the limitation of attention to Dubai means that the results cannot necessarily be generalised for the whole of the UAE. Therefore, a general conclusion can - not be made for the entire UAE
2. The lack of literature on the topic of TQM from Oman and the UAE was a significant limitation on the conduct of the study. An analysis of the literature shows that no research has been done on the topics under investigation in Oman or in the UAE (Dubai). Consequently, the literature review is based on studies done in the West and Japan. It must be borne in mind, therefore that the

literature might reflect different sets of assumptions related to particular work environments, which might not be applicable to the context of Oman and the UAE(Dubai).

1.6 CONTRIBUTION OF THE STUDY

This study makes the following contribution to knowledge and find solution to problems facing by companies in the financial sectors in the implementation of total quality management in some Arab countries:

1. This study is the first to investigate the implementation of TQM in Arab countries, which will add to the literature on TQM.
2. The study highlights the impact of imported management concepts in some of Arab Islamic countries.
3. The study will add to the understanding of the impact of a national culture on the implementation of TQM.
4. This is the first study to examine the implementation of total quality management using the Islamic norms and values.
5. The results from this study will be used to establish an Islamic framework to implement TQM in Arab and Muslim countries, as a more culturally appropriate alternative to the existing Western method of TQM implementation in some of the Arabic and Muslim counties.

1.7 THE STRUCTURE OF THE THESIS

The thesis consists of nine chapters, including this introductory chapter. The second chapter examines the existing literature on the concept of quality and total quality management(TQM). An attempt is made to define the term quality, and also, the concept of total quality management. This chapter also presents the historical background of the quality movement, discusses the principles and practices of TQM and finally presents a brief history of TQM in Japan, USA, Europe and the developing world, including Oman and UAE.

The third chapter highlights the norms and values of the Arab world before and after Islam and their effects on the shaping of the Arabic culture until the present time. The question of what effects these norms and values may have on the process of implementing TQM in the Arab countries will be addressed . Can the Islamic concept help to implement TQM better in some Muslim countries.

The fourth chapter presents the research methodology employed in this study, and chapter Five outlines the methods of data analysis used in this study. All the statistical analysis was carried out using SPSS (Statistical Package for the Social Sciences) for Windows. Chapter Six present the results of the study. Chapter Seven discusses these results , and their implications for the original aims of the study. The findings will also be contextualised within the Quality Management literature. An attempt is made to draw conclusions derived from the data as a basis for developing an Islamic model for TQM implementation that would be suitable to some Arab and Islamic countries. Chapter Eight discusses the Islamic

framework for the implementation of total Quality Management in the Sultanate of Oman, a framework which may also be applicable to some other Muslim and Arab countries. Chapter Nine identifies the conclusions of the study for the implementation of Total Quality Management in some Muslim and Arab countries where Islamic culture is the major influencing force. It will also consider the implication of the results for future research on the Islamic and Total Quality Management.

1.8 CONCLUSION

This chapter presented a brief introductory to issues concerning quality in the financial sector, the focus of the study, the aims, the limitation and contribution of the thesis. The next chapter will present the findings of a literature review regarding the concept of quality and TQM. The research argument is that total quality management has been developed primarily in North America and Japan and is therefore framed by cultural values specific to that context. Thus the implementation of this concept in Oman and the UAE will not have high a rate of success because the social, cultural and political traditions of the people of the two countries are different from those of Western countries. However, it is expected that the rate of success in the UAE will be higher than in Oman since the organisational culture in the UAE consist of a workforce which is 85% expatriate and dominated by Western values culture.

CHAPTER TWO

TOTAL QUALITY MANAGEMENT A REVIEW OF RELATED LETERATURE

2.1 INTRODUCTION

The eighties have witnessed a remarkable diffusion of Total Quality Management (TQM) concept. Benson(1993) claimed that, in short span of 10 years, TQM has become as pervasive a part of business thinking as quarterly financial results. Kelly (1992) reported from a survey that 93 % of America's largest 500 firms had adopted TQM in some form. Analysts have credited TQM with leading Japan to global economic prominence in the post war years (Grayson and O'Dell, 1988; Imai, 1986). TQM has also helped to restore America's and Europe's economic competitiveness (Juran, 1992) The introduction of the Baldrige Quality Award, has made TQM very popular. The award criteria are used widely as a guideline to quality improvement activities in organisations around the world (DeCarlo and Sterett, 1991).

The key elements of the principles are the prevention of defects and an emphasis on quality in design.

Important aims include the elimination of losses and the reduction of variability and the development of positive employee, supplier and customer relationships. Finally, the principles is based on an intense desire to achieve success.

The TQM is not a fad or a new management jargon, it is a strongly felt need in companies around the world. The importance of continuous quality improvements is being increasingly realised in financial sector in Oman and the United Arab Emirates. The TQM is quality focused, customer-oriented management strategy and promises productivity gains where more improvement includes productivity increases, lower costs, better competitive position, and happier people on the job (Deming,1982). On the other hand TQM can be costly and hard to implement. Critics such as (Naj, 1993; Fuchsberg, 1992a; 1993b; Schaffer and Thomson, 1992) suggested that TQM entails excessive retraining costs, consumes inordinate amounts of management time, increases paperwork and formality and demands unrealistic employees commitment level. Nevertheless, TQM has become a globally strategic force in today's economy.

This chapter examines the existing literature concerning the concept of quality and total quality management (TQM). An attempt will be made to define the term quality, and also, the concepts of total quality management. This chapter also

present the historical background of the quality movement, discusses the principles and practices of TQM and finally presents a brief history of TQM in Japan, USA, Europe and the developing world including Oman and UAE.

2.2 DEFINITION OF QUALITY

The word “*quality*” is derived from the Latin *qualitas* meaning “of what“. Cicero and other ancient writers seem to have used the word in the sense of “nature” (Bergman, and Klefsjo1994: P 16). The Oxford English Dictionary defines quality

as:

“the basic character or nature of something”; “degree of excellence”, especially a high standard”.

There is no universally accepted definition of the concept of quality due to the ambiguity of the term itself. This is partly due to the fact that quality is a context dependent construct. As Dale and Cooper suggests;

“We know it (quality) when we experience it, but defining it, is an altogether more complex and exacting task”. (Dale and Cooper, 1992)

Definitions that have been put forward tend to focus on various different facets of the term. These facets typically cover product features or service features, which in

turn leads to product or service satisfaction. In addition, some definitions focus on the end product of whatever processes are involved being free from deficiencies. Many researchers, practitioners and others have tried to express their thoughts about quality through their experience as to what they think the concept of quality refers to (see for example Radford, 1922; Shewhart, 1931; Grant & Leavenworth 1988; Crosby 1984; Deming 1986; Feigenbaum 1983; Mizuno 1988; Taguchi 1986; Akers, 1991; Decarlo and Sterett 1991; Garvin 1988).

There is also a view that the search for a definition of quality may ultimately be an impossible undertaking (see Vroeijenstijn, 1992). He argues that quality is similar to love, in that it is understood by all but when we try to give a definition of it, we are left with empty hands. This lack of clarity and agreement over the nature of the concept of quality has not prevented individuals and organisations from proposing definitions.

Deming suggests:

“The quality of a product (article or service) is its ability to satisfy the needs and expectations of the customers”. (Deming, 1986).

While the International Standard ISO 8402 quality vocabulary and the ISO 9000 series propose that:

“Quality is the totality of features and characteristics of a product or service that bear on its ability to satisfy stated or implied needs.”

This definition is similar to Juran's conception of quality as simply being fitness for use or conformance to requirements. When discussing quality it is important, therefore, to recognise that quality means different things to different people, giving rise to confusion and ambiguity.

Radford (1922) for example, argued that quality, as applied to the products turned out by industry, means the characteristics, which distinguish one article from another. This somewhat simplistic view is rejected by Shewhart (1931) who believes there are two aspects of quality. The first of these concerns consideration of the quality of a thing as an objective reality, independent of the existence of man. The second concerns what we think, feel, or sense as a result of the objective reality. This subjective side of quality is closely linked to the concept of value.

Grant & Leavenworth (1988) argue that it is convenient to think of all matters related to the quality of manufactured products in terms of three functions; specification, production and inspection, while Feigenbaum offers a more comprehensive definition of quality as:

“being the total composite product and service characteristics of marketing, engineering, manufacture, and maintenance through which the product and service in use will meet the expectation of the customer” (Feigenbaum, 1983)

Despite the existence and use of this range of conceptualisations of quality, it is possible to identify two primary themes:

- 1. Quality consists of those product features, which meet the needs of customers (the end user) and thereby provide product satisfaction*
- 2. Quality consists of freedom from deficiencies where quality should be built in the system not inspected (Juran 1988)*

It is important to note that however, a product or service does not possess quality in itself. An external agent, the producer, the customer or often both, designate the product or service as having quality. In this definition quality is not an end in itself, but is the means to an end. The end product is a good or service that is *“fit for its purpose”* (Juran 1988).

2.3 WHAT IS TOTAL QUALITY MANAGEMENT?

Total Quality Management (TQM) is also a concept that is difficult to define. While TQM is widely practised, there is little agreement on what it actually means,

despite assertion that “clear definitions are important” (Heady&Smith, 1995). Juran (1990) clearly implies that it is different from the traditional view of quality, as mentioned above, when he refers to it as quality with a capital Q. However, when the word quality, not to mention the term TQM, is applied in a different manner from that in which it is normally applied, this leads to further confusion. Many academic texts detail the ‘history’ of TQM, from the post - war quality gurus such as Deming and Juran, the Japanese adoption and extension of quality control (QC) principles, to current models such as the Malcolm Baldrige National Quality Award (MBNQA) and the European Quality Award (EQA), without ever addressing the issue of what TQM is. When Dr Edward Deming was asked to define ‘TQM’, his response was: “ I do not know what TQM is (Boaden, 1997).

Dale and Plunkett (1991) discuss the issue of definition related to quality costs and state firmly that:

“... without clear definition there can be no common understanding or meaningful communication on the topics ... admittedly there are difficulties in finding generic terms to describe specific tasks or activities having the same broad objectives in different industries”.

This confusion and ambiguity arise for a number of reasons. Firstly, TQM is an evolving concept that is changing as new concept and methods are developed. Secondly, different organisations are in different stages of transforming to TQM. Thirdly, different organisations may require different forms of TQM (Bounds,

Yorks, Adams & Ranney, 1994: P 3). However, Boaden (1997) argues, that it is important to consider the definition of TQM for a number of reasons:

First, TQM is increasingly taught as an academic subject. Universities and colleges throughout the Western world run courses on TQM, and it is surely more beneficial to students that clear definitions are available so that understanding of the concept is developed.

Second, there is a broad - based developing body of research on TQM. TQM is the subject of considerable research activity, at a number of levels, and across a range of disciplines, yet there appears to be little common understanding of its content.

Collins (1994) asserted that

“many people are confused ... about quality, finding it difficult to clarify their ideas ... I am sure that the problem lies in the contradictory perceptions of quality, which differ according to our background and training ... Unfortunately, too many people ...do not wish to think about the subject: they prefer ready - made solutions.

Third, TQM and quality management is often confused. If TQM is regarded as some kind of development of quality management, then he argues one might expect to find a link between quality management writing and TQM writing. It could be argued, if such eminent bodies like BS 4778, BS 7850 cannot agree on definitions, what chance does everyone else have? However, some of the difference may be explained by the methods and sources used for drafting standards, and the paucity of cross - checking between standards relating to similar topics. It is difficult to explain why these ‘standards ‘ definitions emanating from

bodies such as the International Standards Organisation (ISO) and the British Standards Institution (BSI) are not used in practice. Similar argument could be developed to explain the differences between quality management awards, which “could be taken as a kind of extended TQM definition” (Heady & Smith 1995).

The variation in definitions clearly extends to the field of quality management too, where such a field is distinct from TQM.

Fourth, evidence regarding the ‘success’ of TQM is mixed. There is empirical evidence to suggest that TQM is ‘dead’, or has ‘failed’ (Binney, 1992; Kearney, 1992), although other reports are more positive (Becker, Golomski, Lory, 1994; Wilkinson et al., 1995). Larson and Sinha (1995) cite evidence to show that the TQM ‘failure’ rate is estimated by various authors from 60% (Becker, 1994) to two thirds (Brown, 1993; Jacob, 1993) or even up to 70% (Hutton, 1992).

Unless it is clear exactly ‘what’ has failed, there is always the danger that similar initiatives and activities will be undertaken under a new name, with the same results. Alternatively, ‘better’ results may be obtained because of the different approaches and circumstances, rather than because the concepts implemented are actually fundamentally any different. This puts the issue of definitions into focus in practical terms. Some authors suggest that TQM has actually become so well integrated into organisations that it is now transparent (Ross, 1994), but again it is not always clear exactly what has been integrated. It could also be argued that TQM is just another in a series of management ‘fads’ (Huczynski, 1993).

Many of the recognised quality gurus did not actually use the term TQM, although their work has subsequently been recognised as being relevant and sometimes

Many of the recognised quality gurus did not actually use the term TQM, although their work has subsequently been recognised as being relevant and sometimes quoted as referring to TQM. This is part of the evolution of TQM described by Dale (1994), and may also have been affected by the translation of many of the original works from Japanese during the 1960s. The term ‘quality management’ is commonly used, with the origin of the ‘total’ part often not documented. Those regarded as the major gurus of quality management include Deming, Juran and Crosby. Recent evidence clearly shows that several of the gurus do not wish to be associated with that term. These authors, and others such as Ishikawa, developed their approaches from a focus on product quality, with the principles used to improve product quality then applied across the organisation. This is in line with the development of total quality control (TQC) in Japan. Xu (1994) provides a useful explanation of the possible evolution of the term TQM from TQC. The term ‘quality control’, when translated into Japanese, becomes *hinshitsu kanri*. *Hinshitsu* literally refers to ‘class’ or ‘category’ combined with ‘features’ or ‘characteristics’. *Kanri* means to ‘manage’ or ‘supervise’ and is combined with ‘arrange in pattern’, although it is apparently borrowed from the Chinese term meaning ‘management’, which can be used as both a noun and a verb. Xu claims that the use of *kanri* implies linguistic ambiguity where the Japanese does not separate the term ‘quality control’ from ‘quality management’:

...quality control means...to manage the quality of things in general

and of products in particular, depending on the context, otherwise as the

from QC, and then into company-wide quality control (CWQC), according to Ishikawa (1985). The ‘development’ of TQM can therefore be seen as a parallel to the development of QC to TQC and then to CWQC. It may be that the quality gurus, many of whom had close links with Japan, recognised this ambiguity and therefore saw the term ‘quality management’ as meaning ‘quality control’. It should not be assumed that they agreed with each other, however: “The first proponents of total quality, now generally referred to as the quality gurus... did not always agree with each other, and sometimes it seems that TQM has developed despite its gurus” (Witcher, 1994).

2.4 THE DEVELOPMENT OF TOTAL QUALITY MANAGEMENT (TQM) CONCEPT

The quality improvement movement began with Frederick W. Taylor (1856 - 1915). Taylor is credited with being one of the firsts to attempt to use new approaches to improve the work of unskilled workers in industrial organisations. Taylor, a chief engineer, developed a series of concepts that laid a foundation for work improvement during this century. The systemic approach of analysis and the application of some basic concepts to manual work earned Taylor the title of “father of scientific management.”(Arthur & Detoro, 1992).

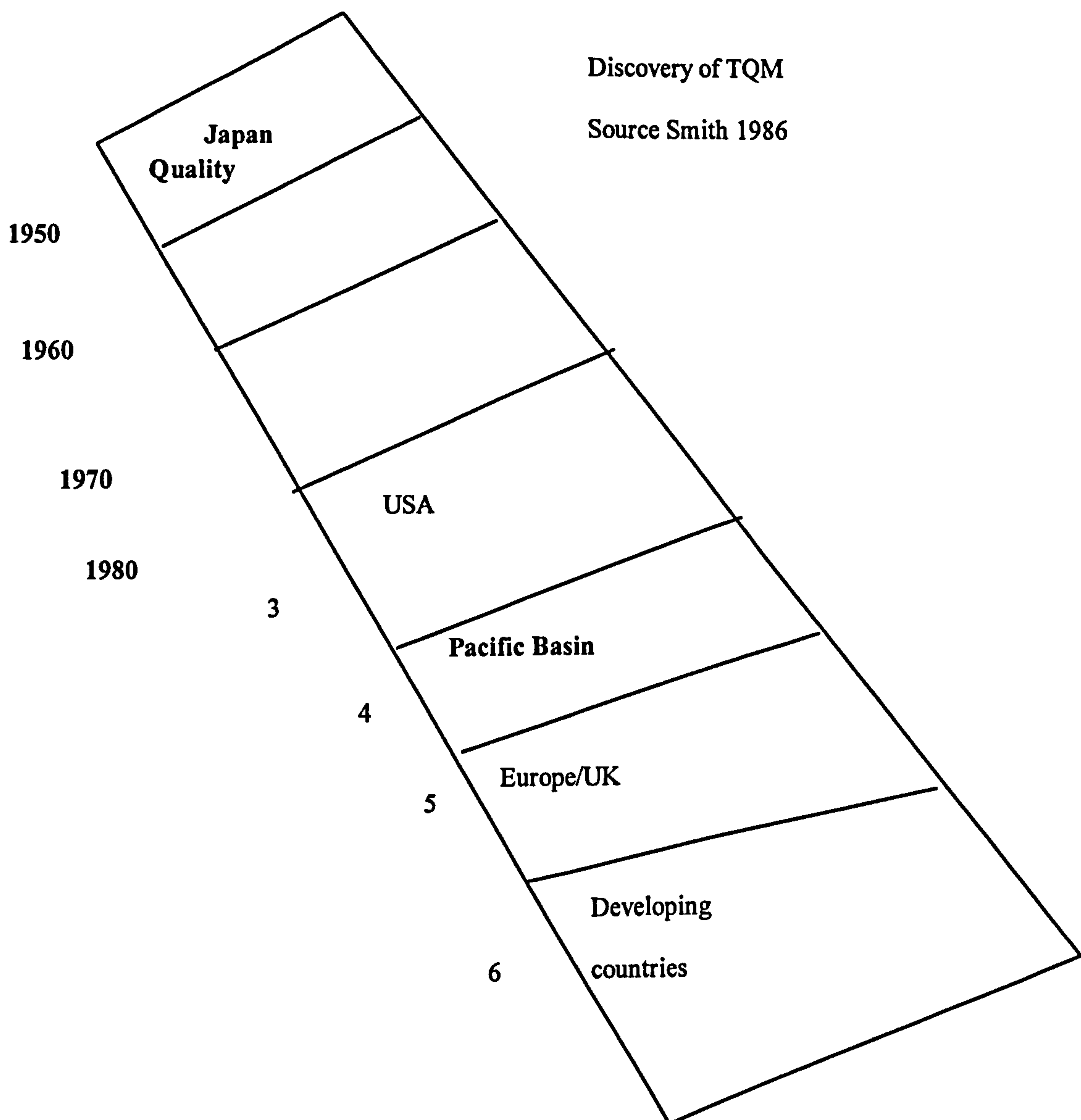
In his book *The Principles of Scientific Management*, Taylor reveals few elements of his management theory: A Daily Task - each person in every organisation should have a clearly defined, large task which should take one day to complete. Standard Conditions - the worker should have standard tools and conditions to complete the task. High Pay for Success - significant rewards should be paid for the successful completion of the task. High Loss for Failure - for completing the task should be personally costly. Tasks in large, sophisticated organisations should be made difficult so as to require skilled, accomplished workers (Taylor, 1947) Taylor was able to demonstrate for the first time that the economic pie could be increased not only by the application of capital and labour but by the application of knowledge to work. However, Taylor also created a monumental problem that was to be come apparent later. He separated planning from work improvement and thereby isolated the worker from responsibility for improving work. In the words of Juran “ the result is that Taylor delivered a devastating blow to craftsmanship”(Juran, 1988). This division of responsibility, reports Juran, resulted in the creation of a separate department of inspectors to monitor the quality of the output and, in effect, diffused the responsibility for quality within the organisation (Ibid). This group of inspectors, reporting to a chief inspector, became known as the quality assurance department.

Shewhart, through his book *The Economic Control of Quality of Manufactured Products* was considered by manufacturing industry as a landmark contribution to the effort to improve the quality of manufactured goods. Shewhart reported that variations exist in every facet of manufacturing but that variations could be understood through the application of simple statistical tools such as sampling and probability analysis (Garvin, 1988). Shewhart's techniques taught that work processes could be brought under control by defining when a process should be left alone and when intervention was necessary (Ibid). He was able to define the limits of random variation that occur in completing any task and said that intervention should occur only when these limits have been exceeded. Shewhart developed "control charts" to track performance over time, thereby providing workers with the ability to monitor their work and predict when they were about to exceed limits and possibly produce scrap!

In the early 1950s, the use of the term Total Quality Control came into existence and it can be attributed to Feigenbaum (1951), who argued for a *total* approach to quality, a strategy adopted by the Japanese. By 1965, many Japanese organisations involved their entire workforce in continuously improving the manufacturing process, and were strongly proactive in their pursuit of quality improvement. Quality, which was traditionally associated with product quality, began to be directed to areas of non-manufacturing. There was a shift in emphasis from quality control to quality assurance. Quality was planned into all activities, with a strong bias towards prevention of problems rather than only reacting to problems

when they occurred (Deming, 1986). The Japanese developed techniques such as kanban and just-in-time (JIT) inventory control during this period.

In the mid 70s there was a sudden increase in manufacturing capacity, produced largely by the global battle for market share of industrial products. This in turn served to draw attention to the quality management philosophy and, by the end of this decade, this tactic had captured a formidable slice of the worldwide electronics and automotive markets (Dale & Plunkett 1990)). The Japanese gradually recognised that to be competitive in the world market, they needed to look beyond the quality of the product itself. This resulted in the Japanese examining the quality of every activity in their organisations and the term total quality came into existence (Smith 1986). The history of the evolution is summarised by Smith (1986), who highlights six landmarks identified in the following development:



1. Japanese companies first espoused quality after World War II, when they accepted that exporting shoddy goods was not an effective form of development.
2. After rebuilding most of their industry to concentrate on raising total quality, Japanese companies found that cost came down too. By the mid 1960s, this dual advantage was beginning to tell in international markets.
3. The United States woke up to the erosion of its markets in the late 1970s. It started to fight back by following the total quality route.

4. Pacific Basin countries, such as Singapore, Korea and Hong Kong took the lesson of Japan and applied it to their industries.
5. Europe belatedly began to follow suit.
6. The worst for the West is yet to come. A whole new wave of developing countries - Mexico, Indonesia Egypt and the Gulf among them - have studied the Japanese model and are adopting it to take them into world markets.

In 1979 the United Kingdom attempted to emulate the Japanese model, by the introduction of British Standard BS 5750 (quality systems). This is a standard for the design of systems to monitor and control quality. Since its introduction, it has gained widespread acceptance within both manufacturing and service industries

(Smith, 1986). A White Paper issued in 1982 on standards, quality and international competitiveness signaled the growth in awareness of quality. The UK National Quality Campaign launched in 1983 highlighted the government's belief that a total and systematic approach to quality management is indispensable to the achievement of sustained competitiveness (British Quality Foundation 1997).

By the mid 1980s, due in part to increased competition from products imported from Japan, it became apparent throughout European companies, that traditional quality control theory and methodologies were no longer sufficient to compete with imported products. Companies began to realise that quality could be considered as a strategic business variable, and because of the increasing expectations of customers, what passed, as quality yesterday, may no longer match customers' expectations (Morrison&Rahim 1993).

A revised version of BS 5750 was issued in 1987, which is identical to the ISO 9000 Quality Systems Standard, and more companies achieved registration. This standard became the minimum quality requirement for many industries. Companies also began embracing quality management systems more comprehensively, including TQM. At this stage some companies began to differentiate themselves by the effectiveness of their quality management systems.

In the United States, in 1987 the Malcolm Baldrige National Quality Award was initiated as an act of public law. In the subsequent 11 years it has become one of the most important developments in the history of TQM. The award, first presented by President Reagan in 1988, recognises the excellence of a company's Total Quality Management Process and results. A key part of the award process is the assessment of companies against written criteria. The criteria were developed from the input of hundreds of people with expertise in quality management and have been reviewed by managers from many different sectors of business. Many organisations are using the award criteria to plan, guide, and assess their companies total quality management effort (Garvin 1991). The phenomenal growth of interest and application for the Baldrige National Quality Award in the US has made the award criteria very popular. The award criteria are used widely as a guideline to quality improvement activities in organisations

(DeCarlo & Sterett, 1991) and quickly became an unofficial standard not only in the US but in other part of the world for example in Australia, Singapore and Dubai.

The award lists seven criteria covering the following main categories :

1998 Categories/Items		Point Values
1 Leadership		110
1.1 Leadership System		
1.2 Company Responsibility and Citizenship		
2 Strategic Planning		80
2.1 Strategy Development Process		
2.2 Company Strategy		
3 Customer and Market Focus		80
3.1 Customer and Market Knowledge		
3.2 Customer Satisfaction and Relationship Enhancement		
4 Information and Analysis		80
4.1 Selection and Use of Information and Data		
4.2 Selection and Use of Comparative Information and Data		
4.3 Analysis and Review of Company Performance		
5 Human Resource Focus		100
5.1 Work Systems		
5.2 Employee Education, Training, and Development		
5.3 Employee Well Being and Satisfaction		
6 Process Management		100

6.1 Management of Product and Service Processes		
6.2 Management of Support Processes		
6.3 Management of Supplier and Partnering Processes		
7 Business Results		450
7.1 Customer Satisfaction Results		
7.2 Financial and Market Results		
7.3 Human Resource Results		
7.4 Supplier and Partner Results		
7.5 Company Specific Results		
TOTAL POINTS		1000

The weighting of one third of the total points given to business results indicates the importance of the organisation’s performance in the TQM concept. However, the score of 110 out of 1000 for results or benefits gives insufficient recognition to leadership commitment to implementation aspects of TQM. The ultimate objective must be to lead performance to satisfy customers and the continuous performance efforts. While the criteria of the Malcolm Baldrige Award are too comprehensive to form a useful working definition of TQM, they provide a commonality of understanding . The impact of prestigious awards in promoting quality improvement, and on setting a standard, has had a further impetus from the European Foundation for Quality Management (EFQM). The EFQM introduced a European Quality Award in 1988. The aim of this award is to create conditions to enhance the position of European industry in the world market by strengthening the

role of management in quality strategies (EFQM& British) (Quality Foundation 1997). While the guidelines, like those of its American counterpart, do not provide a summary definition of total quality, it can be interpreted from the nine award criteria and relevant values:

Leadership	10%	The behaviour of all managers and employees in team leadership roles in driving the organisation towards Total Quality.
Policy & Strategy	8%	The organisation's values, vision and strategic direction, and the ways in which it achieves them.
People Management	9%	The management of organisation's resources
Resources	9%	The organisation's approaches to the management of its resources
Processes	14%	The organisation's approaches to the management of its value -adding activities
Customers Satisfaction	20%	The perceptions of external customers regarding the organisation
People Satisfaction	9%	Employees' feelings about the organisation
Impact on Society	6%	The perception of the organisation among the community at large. Includes views on the organisation's approach to quality of life, the environment, and the preservation of global resource
Business Results	15%	The organisation performance against key business targets

That there are nine criteria, compared with seven for Baldrige, might suggest strong differences, but this is not in fact, the case. The EFQM Award does however put more emphasis on results than the Baldrige Award. The headings and explanations give a descriptive rather than a specific definition of total quality.

The study by the US General Accounting Office in 1990 titled *Management practices - US companies improve performance through quality efforts* concluded “that there was a cause and effect relationship between the total quality practices embodied in the Baldrige criteria and corporate performance”. This study was the first major attempt to quantify the effect of TQM practices on corporate performance.

The merits of such an approach to the assessment of TQM implementation are debatable but, given the reported success of ISO 9000 Standard, a recognised standard for TQM might serve to clarify some of the more intangible aspects of the term (Dale & Plunkett 1990). Because by the use of recognized definitions of the elements that comprise it this may lead to a better understanding of the TQM process by companies this might in turn reduce the confusion that surrounds so many companies' interpretation of TQM.

2.5 PRINCIPLES AND PRACTICES

In view of the evidence that professional and academics disagree about the principles of TQM, it is very tempting to do a 'survey' and simply utilise the most commonly cited elements of TQM as those which define it. However, this would give equal weighting to all sources, which is difficult to justify (Boaden 1997).

According to Boaden, TQM involves:

- (1) Customer focus, with emphasis on the customer-supplier relationship,
internally and externally
- (2) The commitment of everyone to quality improvement, especially managers
- (3) Training and education considered as an investment
- (4) The involvement of everyone within the organisation in quality improvement.
- (5) A focus on processes
- (6) The use of teams and teamwork
- (7) The use of appropriate tools and techniques, reviewed regularly
- (8) Goal-setting, measurement and feedback for all aspects of the business
- (9) Continuous improvement as a philosophy
- (10) A change in the culture of the organisation, i.e. the way people think and
behave

(11) The inclusion of quality principles into product and service design

Such a list has limited practical use and could be viewed as simply another contribution to the debate in the confusion of TQM principles. However, several articles in the special issue of *Employee Relations* edited by Hill and Wilkinson (1995) highlighted the distinction between the principles and the implementation of TQM. The key issue is the distinction between principles (i.e. beliefs or tenets) and practices (things that organisations do that display and embody their beliefs). This is also discussed in IBM Consulting/London Business School (1993) in the context of manufacturing excellence. There seems to be little evidence to support this distinction in other literature; most authors (see, Deming, 1986; Juran, (1988), Rath and Strong, 1992; Brown, 1989; appear to list a mixture of beliefs and activities as ‘principles’, but this may cause confusion, since not all principles can be implemented without the use of practices. Hill and Wilkinson (1995) propose the principles and practices shown below

Principles of TQM	Implementation by means of
Customers’ orientation as a common goal for all organisational members, both internal and re - engineering	Improvement tools: statistical methods, process
external Process orientation: following from the above	Measurement systems: measuring the cost of quality,
Aimed at unification as well as improvement	defect measurement, customer satisfaction
Continuous improvement, using people as the	Organisational approaches and processes: teams,

most effective means of improvement.

supplier involvement, policy deployment,
improvement infrastructure

Source: Hill&Wilkinson,(1995)

An alternative approach to principles and practices proposed by Dean and Bowen (1994) is as follows:

	Customer focus	continuous improvement	Teamwork
Principles	Paramount importance of providing products and service that fulfil customer needs: requires organisation - wide focus on customers	Consistent customer satisfaction can be attained only through relentless improvement of processes that create products and services	Customer focus and continuous improvement are best achieved by collaboration throughout an organisation as well as with customers &suppliers
Practices	- Direct customer contact - Collecting information about customer needs -using information to design and deliver products and service	- Process analysis -Re -engineering - Problem - solving -plan/do/check/act	Search for arrangements that benefit all units involved in a process -formation of various types teams -Group skills training
Techniques	-Customer surveys and focus groups -Quality function deployment	-Flowcharts -Pareto analysis -Statistical process control -Fishbone diagrams	-Organisational development - methods such as the nominal group technique -Team building methods (e.g. role clarification and group feedback)

Source (Dean &Bowen, 1994)

This highlights the motivation and rationale behind certain practices, rather than the activities themselves, which are more subject to changes in fashion and may be attributed to a variety of sources. For example, the practice of teamwork is not unique to TQM. The principles are in no particular order. The integration of TQM into the culture of the organisation is regarded as a result of the adoption and implementation of the TQM principles and practices above, rather than as a separate category.

2.6 THE EVOLUTION OF TQM PRINCIPLES AND PRACTICES

Hansen (1990) has identified two notable milestones in the evolution:

- the transition from one - off manufacture to mass production or the differential piece - rate system (Taylorism);
- the transition to the communication - oriented industrial society (electronic data processing).

The evolution of TQM principles is the outcome of four major eras of development, as outlined by Garvin (1988). He illustrates the evolutionary process where by quality has moved from an initial stage of inspecting, sorting and correcting standards to an era of developing quality manuals and controlling process performance. The third stage was to develop systems for third- party

certification, more comprehensive manuals including areas of organisation other than production, and the use of standard techniques such as SPC. The present (fourth) era of TQM is primarily strategic in nature and is based on continuous improvement as the driving force.

Foster and Whittle(1989) have found that TQM is a fundamental shift away from traditional thinking. The systematic analysis, preplanning and blueprinting of operations remain essential, but the focus switches from a process driven by external controls through procedure - compliance and enbasement to a process of habitual improvement, where control is embedded in and driven through the culture of the organisation.

The TQM approach differs from traditional management in the following ways:

1. TQM focuses on customers absolutely. The firm's customer focus brings a competitive edge to the organisation.
 2. "Products conquer markets" is the basic edifice of TQM.
 3. TQM takes the view that profits follow quality, not the other way around.
 4. TQM view total quality as having multi -dimensional attributes.
 5. TQM creates goal - directed connection between customers, managers and works. Everyone is motivated to contribute towards quality. TQM empowers each and every employee, regardless of level, to find better ways to work.
- Traditional management, in contrast, is monolithic: workers work and managers manage the workers.

6. TQM is process oriented, as against the traditional results - oriented approach.
7. TQM favours a long span of control, with authority pushed down almost to the lowest level, as against short spans of control and many layers of authority in traditional management cultures. Accountability for quality is embedded at every level.
8. TQM requires a multiskilled workforce with job rotation, in contrast to division of labour.

In essence, TQM is meant to be owned by all people in the organisation and it is everybody's concern to improve perpetually.

2.7 QUALITY IN THE CONTEXT OF TOTAL QUALITY MANAGEMENT

The Japanese refer to their quality improvement movement as Total Quality Control (TQC) a modification of a generally accepted definition. The word control suggests a narrow view of a management philosophy, which is now accepted as very wide in its meaning and application. The definition of Quality used in Total Quality is somewhat different from that used in the Oxford Dictionary, which implies best or high grade. In the context of TQM, Quality is in essence 'meeting customer requirements' (PA, 1990). Quality is judged not by product or service

but by the customer or user. By specifying the user, or use to which the product is put, this helps to differentiate between grade and quality. While this example reinforces that quality is meeting customer or user requirements and should not be confused with luxury and expense, it could imply a narrow 'product only' or 'service only' view. Adding the word Total enlarges the term; it emphasises that "Total Quality" is not just a product or service but everything that goes on throughout an organisation.

Many researchers and practitioners have tried to express this much broader meaning by using various descriptions through their own experience to cover all aspects of quality (see for example Brown, 1992; Halpin, 1966; Macdonald & Piggott, 1990; Taylor, 1989; Price, 1993; Radford, 1922; Shewhart, 1931; Juran, 1988; Grant & Leavenworth, 1988; Crosby, 1984; Deming, 1986; Feigenbaum, 1983; Mizuno, 1988; Taguchi, 1986; King 1991). In tracing the evolution of quality from the statistical work of Shewhart (1931) through to the Japanese experience of the present time, one dominant aspect is clear, the meaning of quality has broadened and widened with the passage of time. A radical change in attitude started when organisations switched from a quality control philosophy of "*quality must be inspected in*", to a prevention philosophy of "*quality must be built in.*" (Deming, 1986) This change in attitude widened not just the definition of quality management, but also, more importantly, the range of activities encapsulated within a strategy aimed at "*getting it right first time.*" Crosby(1989) this attitude of change is evident from reading the literature on the subject, and more formally by a change in the title of some well-known quality bodies. In 1990

the European Organisation for Quality Control (EOQC) removed the word control from its title. Therefore, based upon the above analysis, in the context of this research project total quality management is defined as:

"A people focused management system, that aims at creating a customer focused continuous improvement culture within an organisation"

This definition clearly implies that TQM involves a change process. This change is manifested as an on going and never ending transition from the present state (pre-TQM) to some future state (TQM). In the view of PA (1990), total quality is the end-state to which organisations aspire, while total quality management refers to the process of getting there.

2.8 TQM IN JAPAN

Throughout the 1950s, "Made in Japan " was synonymous with poorly - made products. Today the phrase means the exact opposite. Japanese quality, technology and ingenuity are much sought after by consumers throughout the world. The primary source of their success is the implementation of total quality management in every walk of life(Lakhe & Mohanty 1993).

Efforts to study quality control in Japan started in 1949, when a special group was organised in the Union of Japanese Scientists and Engineers, with the purpose of providing on educational programme to promote quality control in

Japanese firms. Deming from the United States was invited in 1950 to deliver a lecture on Statistical Quality Control (SQC). The years 1946 to 1950 were declared to be the SQC period in Japan . Although this resulted in establishing statistical control techniques and quality control education programmes, top management remained distant from quality control activities. All this changed in 1954, after Juran's lecture on "*Planning and Practice in Quality Control*". The period between 1955 and 1960 was designated the "*years of TQC*". During that period, quality control activities were backed by top management and programmes of company - wide quality control were launched. Some of the more important considerations in implementing successful company - wide quality control programmes in Japanese companies, as outlined by Ishikawa (1985) are top management involvement, emphasis on training and education, a formal organisation of quality, the use of informal quality control circles, giving awards and, above all, lots of practice.

2.9 TQM IN THE USA

The dominance of the US in both American and world markets has undergone some changes over the years. Juran(1961) identified this shift in the early 1960s, and also the potential threat from Japanese manufacturing. This convinced him that Japanese attention to quality would lead them to the forefront in the global marketplace. The Japanese approach was also noted by Drucker(1992). However, American management realised the threat from Japanese corporations

only in the late 1970s. The realisation that quality management and quality control were vital elements in Japan's economic success finally led American industries to focus on quality management and the statistical techniques proposed by Deming(1982) Feigenbaum(1961), Crosby(1967), Juran(1988) and Deming and Geoffrey(1941). This was further substantiated by Hayes(1981), who identified the importance of such things as daily preventive maintenance on equipment, less - than- maximum – capacity product and “ thinking quality in to the product. Wheelwright(1981) noted the strategic importance of quality by pointing out the benefits derived by the Japanese through a strategic operations policy that stresses high quality standards. Garvin(1986) directed further attention to the management of quality as a critical important element for the successful recovery of market share by US firms. These ideas brought some conceptual changes in the traditional approach to quality management.

The significance of the Japanese quality management approach and its associated use of statistical quality control tools have been noted repeatedly in the literature (Deming, 1986, Juran, 1988)

This new quality management approach depends on quality systems, participative management and statistical methods to identify and disclose the causes of production and quality problems. According to Deming(1986) and Embrahimpur(1985) the primary reason for the success of Japanese manufacturing firms relates to the comprehensive and consistent use of these tools by all levels of workers at all times. Today American firms are adopting the same philosophy, which they exported to Japan in the early 1950s.

A survey carried out by Modarress and Ansari(1989)of 285 US manufacture's however, reveals that most of them were only in the preliminary stages of quality control implementation. Quality control techniques have been used extensively in manufacturing processes, but the majority of firms have not used quality control techniques inducing and engineering, research and development and other areas. Another survey carried out by Embrahimpour and Withers(1992) indicates that Japanese and non- traditional American firms have a significantly higher level of worker involvement and use simple SQC to a significantly higher level than do traditional American firms. The main reason identified for failure of quality practices in American firms was lack of top management participation in quality management programmes.

2.10 TQM IN Europe

Germany, the UK, France and Italy are some of the European countries that have taken a significant interest in adopting TQM. However, a study carried out by Lascelles and Dale(1988) in the UK automotive industries indicate that companies has a traditional attitude towards quality management. The changes in the European market have given a major impetus to TQM implementation. The focus seems to be changing to quality improvement processes, quality - related training and consideration of the relationship of the firm to the outside world in pursuing quality. Although the industries had a traditional approach

towards quality matters, the adoption of BS 5750 and ISO 9000 have given new impetus to the quality movement in those countries, and is reflected by a top management commitment through better investment, rewards and treating everyone in the same way.

2.11 TQM IN DEVELOPING NATIONS

The developing nations are synonymous with poor quality products and services. Some countries, which centuries ago were recognised as the best manufacturers of quality goods and service, are now producing shoddy products. This change has taken place because of severe constraints on their economies, lack of political will, lack of education and training and lack of commitment. Studies carried out by Lakhe & Tidke (1991), indicate that the concepts of quality management are not understood by businesses. Often, quality is considered an optional extra. Unfortunately, many enterprises in the developing world have their production function isolated from the quality function.

According to Lakhe and Mohanty(1993), most organisations in the developing world including Oman and the UAE are suffering from the following:

- Lack of employee involvement and participation in quality improvement efforts
- Lack of management commitment and motivation
- Perception that quality is an optional extra and not a necessity for development

- Traditional belief that “quality costs money”
- Lack of communication and trust between suppliers, dealers, management and trade union
- Unorganised and indifferent customers
- Lack of political support
- Lack of established quality standards and inadequate test facilities
- Obsolete technologies
- Low level of education
- Negligible capital investment in technologies, research and development and employees’ education
- Lack of respect for people so far as quality of life is concerned
- Undesirable social tensions such as terrorism, violence, religious fundamentalism.

Lakhe and Mohanty also stated that, with increased competition, changes in global markets, changes in import - export policies and increased customer consciousness, some systematic efforts towards quality are taking place in some of the developing countries. Companies are realising that not only growth but also, basically, their survival depends on quality matters. Some firms, therefore, are reorienting themselves and, by obtaining the help of foreign collaborators, are trying to give a new boost to the quality drive (Lakhe and Mohanty, 1993).

2.12 PROCESS OF TQM IMPLEMENTATION

There are many articles in quality books and journals (see, Davies, 1989; Schlick, 1989; Deming, 1986; Juran, 1988) On the techniques required to initiate and sustain a successful TQM implementation process. Despite the fact that there is little data to quantify how many companies have successfully implemented TQM, it has also been widely reported that a large percentage of TQM initiatives fail to achieve their full potential (see, for example, Atkinson, 1990; Leader, 1989, Jowett; 1990; Brager, 1992). Kelly (1992) reported from a survey by Little of 500 manufacturing and service organisations that use a TQM strategy found that only 36% of the firms felt that their quality improvements had significantly boosted their ability to compete. Even the Malcolm Baldrige National Quality Award (MBQA) winners admit to difficulties in implementing such a management programme (see, Matta, Davis, Mayer & Conlon, 1996). Based from interviewing MBNQA winners, Matta, Davis, Mayer & Conlon(1996) have traced the difficulties of TQM implementation to the holistic change of the corporate culture, to achieving employee satisfaction and to developing supplier - customers integration. It is, therefore, very important to indicate that the failure is referred to is one of not implementing TQM properly rather than the failure of TQM itself in not delivering positive results. Therefore the implementation process of TQM is critical. Unless there is a proper strategy, clear plans and strong leadership, TQM programmes are doomed to fail as is the case in many organisation. In defiance of

the wide diversity of prescriptive approaches to the implementation of TQM in the literature, there is no proper strategy or clear plan to the implementation process of TQM most gurus only recommend from their own experience what they think it is important approach to the implementation of TQM without realising the organisational culture and needs. These approaches are illustrated by the following example:

Singh (1991) has suggested the following approach to the implementation of TQM:

- Stage 0: understanding the organisational system,
- Stage 1: developing a strategic plan for the TQM effort.
- Stage 2: planning assumptions.
- Stage 3: specifying strategic objectives.
- Stage 4: specifying tactical objectives.
- Stage 5: implementation planning.
- Stage 6: project management.
- Stage 7: measurement and evaluation.
- Stage 8: evaluation, accountability, follows through, ensuring effective implementation.

Luchsinger and Blois (1990) outline the TQM implementation plan of AFSC (Air Force System Commands) as:

- awareness and commitment;
- assessment of progress

- elimination of barriers.

According to Oakland (1991), the task of implementing TQM can be daunting.

The first decision is where to begin. This can be so difficult that many organisations never get started has been called TQP (Total Quality Paralysis).

Oakland proposes 13 steps to TQM:

1. Understanding of quality
2. Commitment to quality
3. Policy on quality
4. Organisation for quality
5. Measurement cost of quality
6. Planning for quality
7. Design for quality
8. System for quality
9. Control of quality
10. Team work for quality
11. Capability for quality
12. Training for quality
13. Implementing of TQM

Endosomwan and Savage - Moore(1991) propose a four - stage model to help organisations understand their TQM posture for the Malcolm Baldrige National Quality Award criteria and the TQM improvement process as:

Stage 1: current organisational environment assessment

Stage 2: development of quality improvement strategy

Stage 3: assessment of education and training needs

Stage 4: implementation of quality strategy

However, implementation of TQM is not an easy task as it requires a total change in organisational culture, shifting of responsibility to management, and continuous participation of all in quality improvement process. Davies (1989) in a series of articles, outlines the pitfalls that beset companies setting out on a TQM process.

These include:

- 1. Lack of imagination**
- 2. Confusion between effectiveness and efficiency**
- 3. Sticking to old performance measures**
- 4. Over emphasising product quality**
- 5. Reliance on training alone**
- 6. Understanding people's potential**
- 7. Not communicating management commitment**

Schlick (1989) describes a successful TQM organisation as one which:

- 1. Makes a commitment to quality**
- 2. Provides new skills for all personnel**
- 3. Provides opportunities to solve operational problems**
- 4. Provides leadership in the use of new skills**
- 6. Provides rewards for using the new skills on operational problems and provides**

7. long term continuous quality improvement

He states that these conditions must be present in a successful TQM process

The quality gurus provide different approaches to the implementation of TQM e.g.

Deming's (1986) 14 Point Quality programme:

1. Create constancy of purpose for improvement of products and services
2. Adopt the new philosophy that shoddy materials, poor workmanship, defective products and services must become unacceptable
3. Cease dependence on mass inspection
4. End the practice of awarding business on price alone
5. Consistently and forever improve the system of production and services
6. Institute modern methods of training on the job
7. Institute modern methods of supervision in which supervisors can inform management about problems that need to be tackled
8. Drive out fear
9. Break down barriers between departments
10. Eliminate numerical goals for the workforce
11. Eliminate work standards and numerical quotas
12. Remove barriers that hinder daily workers from taking pride in their work
13. Institute a vigorous programme of education and training
14. Create a structure in top management that will push every day on above 13 points.

Crosby's philosophy is focused on transforming the management culture to being receptive to quality improvement. His approach begins with discrediting the assumption that there is a correlation between quality and cost, he maintains that doing a job right first time is more cost effective than making mistakes, tracking them and correcting them.

Juran's (1988) approach to TQM emphasises the control that managers have over quality. He argues that over 85% of the failures in any company stem from systems controlled by management. He expounds the theory of 'management breakthrough' which occurs at the point where management believes that the level of quality performance can be improved. Juran strongly supports multifunctional team problem solving and the use of statistical methods of analysis. Juran(1991) based on a detailed study of the US Malcolm Baldrige Quality Award winner isolated 15 TQM success factors common to these companies:

1. Make Customer Focus a major element of your Quality strategy
2. Follow the big Q principle, which addresses the needs of Internal and external customers.
3. Adopt the concept of mandated, annual Quality Improvement at a revolutionary pace
4. Create an infrastructure to identify what must be improved and assign clear responsibility for making those improvement.
5. Assign clear ownership for managing the multifunctional business processes, and define necessary responsibilities.

6. Undertake projects to improve the business process.
7. Involve those who will be affected by the plan in planning.
8. Include suppliers in planning.
9. Train all members of managerial hierarchy to be proficient in the 3 quality management processes; planning, control, and improvement.
10. Revise processes at the worker level so the workers can supervise themselves.
11. Allow the workforce to participate actively on quality improvement teams.
12. Establish test sites to train worker teams and let the teams supervise themselves.
13. Make changing behaviour, not just providing education, the goal of training.
14. Enlarge the business plan to include establishing Quality goals, defining the actions needed to meet them, and setting clear responsibility for these actions.
15. Establish 'stretch' goals via Benchmarking - base these goals on the results achieved in the same function by other leading companies.

Reilly (1989) states that for an organisation Quality Improvement effort to be successful, management must:

- 1- Establish Quality Zealots in the organisation's who want to succeed and give them the direction and resources to make it happen.
- 2- Develop a detailed Quality plan for the entire organisation and set quantifiable Quality improvement Goals and Milestones
- 3- Put these Quality Goals into everybody's objectives, budget sufficient time to perform these duties, and hold them accountable

- 4- Review the organisation's structure and management style to support teamwork activities from people across organisational boundaries and job classifications
- 5- Utilise experts, both Internal and external, who have implemented this process before. The need for prior expertise in this area is absolute necessity
- 6- Start in definable areas that have good people and high potential to succeed.
Initial success will lay the groundwork for future successes

Rath and Strong (1992) in the US attempted to separate out the factors that differentiate Successful from Unsuccessful TQM efforts. According to their research, in order to facilitate introduction of a successful TQM process, a company's Chief Executive Officer must:

- 1- Work with employees to decide what the company should be
- 2- Focus Quality effort on Customer Service not on cost cutting
- 3- Show willingness to change everything
- 4- set up pilot programmes where employees learn how to solve problems
- 5- Let employees make the changes that they suggest
- 6- Reward employees for improving the way the company serves its Customers
- 7- Keep workers informed of the success or failure of the Quality Programme
- 8- Stay actively involved throughout the Quality effort

Brown (1989) argues that the number one reason why TQM is not implemented successfully is lack of Top Management Commitment. He lists 10 action items which company executives can carry out to counteract this problem:

- 1- TQM education

- 2- one -on -one coaching
- 3- Develop a comprehensive TQM implementation plan.
- 4- Establish reasonable Quality Goals
- 5- Implement your own Quality Improvement Project
- 6- Talk about TQM with Employees.
- 7- Allocate appropriate resources for TQM.
- 8- Use the best measurement technology you can afford.
- 9- Be patient.
- 10-Measure the Cost of Quality as part of the Accounting Function.

It is not hard to understand the difficulties organisations face when thinking about implementing TQM, not to mention the actual implementation process, in terms of which approach and principles to follow or which gurus concept to choose if any. Therefore it is common sense that TQM should be tailored to an organisation's needs. Among the many quality practitioners who have stated that TQM needs to be tailored to the organisation is Atkinson(1990) " organisation employ differing technology, have different histories and background, serve different market with different products and employ people from different cultures, so the drive to improve quality has to be managed differently"

Schein (1984) argues that if we really want to decipher an organisation's culture, we must dig below the organisation's surface and uncover the basic assumptions, which are at its core. He offers the definition, "Organisation culture is the pattern

of basic assumptions that a given group has invented, discovered or developed in learning to cope with its problems of external adaptation and internal integration and that have worked well enough to be considered a valid and to be taught to new members as the correct way to perceive, think and feel in relation to those problems". With this definition, Schein feels that one can not only come to understand the evolutionary forces that govern a culture but also can understand how the culture is learned, passed on and changed.

Delisi(1990) states that the major challenge of the 1990's is to develop a shared a set values. As workers and teams become increasingly distributed over wide areas and different time zones, how does one build a shared sense of purpose ? that is, What tells individuals what is right in the absence of the former controls and structure of the hierarchical system?

The answer lies, according to the author, in developing a strong organisational culture, a system of shared values that helps the individual develop a sense of what is right to do.

There are many articles in the literature as to the effects that national cultures have on the quality of products that a country produces.

For instance, Ouchi (1981), highlights some differences between US and Japanese approaches to quality management. One such cultural difference has to do with an emphasis on individualism versus collectivism, Japan being a group oriented society as opposed to the US which has a more individualistic society. "Everything important in Japanese life happens as a results of teamwork or collective effort." This Japanese traits of hierarchical clans which exists in

organisation encourages productivity and reduces alienation, with employment often characterised as being lifetime. One further cultural difference of a primarily short-term orientation in the US versus a long orientation in Japan.

Ficker (1989) presents the Japanese definition of culture change espoused by Imai and Taguchi as referring to structural change, which results in an entirely new way of dealing with the productive process there is a new way of doing business. Their perception of change is holistic That which alter the entire system and irreversible in the sense that the system will never return to the old process. "In the west management's perception of change is based on the idea of fixing parts of the process that appear not to be functioning properly but maintaining the old process."

Therefore it is not hard to understand the difficulties organisations face when thinking about implementing TQM, not to mention the actual implementation process, in which principles and practices to follow or which gurus' approach to choose.

Large number of the reference amount to lists of the actions required to ensure success in TQM implementation. It is easy to understand at this stage how companies embarking on TQM can become confused. The obvious difficulty being which approach, if any, to adopt. With the plethora of prescriptive advice which is available in the literature one wonders why the experience of TQM implementation has reportedly had disappointing results. Is TQM simply a question of following a series of predefined steps and arriving at a successful TQM?

From this research what has become clear is that culture is a major factor in the implementation of total quality management. Further, it appears that without understanding the national culture and the organisational culture, TQM concept might not have high rate of success.

2.13 CONCLUSION

In the view of the evidence stated above, there is no universal definition to the term quality. Quality means different things to different people. There is also no universally accepted definition of total quality management, despite the demands for clear definitions. There is also no agreement on the general principles and the practice of TQM.

Large number of the reference amount to lists of the actions required ensuring success in TQM implementation. It is easy to understand at this stage how companies embarking on TQM can become confused. The obvious difficulty being which approach, if any, to adopt. With the plethora of prescriptive advice which is available in the literature one wonders why the experience of TQM implementation has reportedly had disappointing results. Is TQM simply a question of following a series of predefined steps and arriving at a successful TQM process ?

There is a ground to argues that similar difficulties will be faced by companies implementing total quality management in some of the Arab world, as those who are currently implementing total quality management are using imported Western consultants. In the Arab world, such as the Sultanate of Oman and the United Arab Emirates, many companies look to foreign management experience to solve the management problems faced by both countries (Kheir 1997). It is evident that the social, cultural, and political traditions and situations of the people in the two

countries are different from those of Western countries. In the view of Abdullahak (1988), *"these imported approaches may not however be necessary to provide a solution for management problems in the Arab world."*

Searching for a solution from Arabic and Islamic roots could solve these problems, where most of the solutions are stated in the Islamic concept. The Islamic concept prescribes action in such minute detail governing the private and public life, material and spiritual domains, it should therefore be capable of providing a fresh answer to the new problems facing the Arabic and Muslims nation. In the Arab world instead of searching for a solution from the norms and value of the national culture, most management executives find it easier to import management concepts from the West or the East than examine their own culture and heritage for genuine Islamic solutions, Qutb argues that:

"In the world of economics an individual who has private means does not resort to borrowing before he has examined his means to see what resources he has there; nor does a government resort to importing until it has scrutinised its native resources, and examined its raw materials and their potential. And so in the case of spiritual resources. Intellectual capabilities, and moral and ethical traditions - are not these things on the same level as goods or money in human life? Apparently not: for here in Egypt and in the Muslim world as a whole we pay little heed to our native spiritual resources and our own intellectual heritage; instead we think first of importing foreign principles and methods, or borrowing customs from across the deserts and from beyond the seas"(Qutb, 1978).

Based on the changing context of the financial services, including significant shrinkage's in employment since the late 1990's , quality initiatives then have taken place against a background of rationalisation (Cressery & Scott, 1992). These are one of the factors indicated by some managers interviewed as a part of the research in the Sultanate of Oman.

In this research it has been indicated that a common criticism is that management research and theories have been developed primarily in North America, and therefore framed by cultural values specific to that context (see, Hofstede, 1984). Although Western based management practices like total quality management is used in many parts of the world, like in the Sultanate of Oman and the United Arab Emirates, the relationship of theory and practice to culture continues to be important for both academics and practitioners.

One possible avenue to better understanding of the applicability of theories across cultures is to examine management systems in different cultures(Boyacigiller and Adler, 1991). A further impetus to the development of a new trend in management thinking came with the realisation that organisations in different countries were often structured and behave differently. These differences were most striking when detected in the subsidiary companies of the same multinational organisation, because they seemed to suggest that national cultural differences may help shape organisational design and behaviour at a local level.

Therefore the next chapter analysis the impact of the Arabic and Islamic norms and values on the organisational culture in the Arab and the Islamic world.

CHAPTER THREE

ARABIC AND ISLAMIC NORMS AND VALUES

A REVIEW OF RELATED LITERATURE

3.1 INTRODUCTION

In the previous chapter, the terms Quality, and Total Quality Management were defined followed by an investigation of the development and evolution of TQM and its practices and principles. It then looked at Quality in the context of Total Quality Management, in Japan and Europe and the developing nations.

In this chapter an attempt to highlight the norms and values of the Arab world before and after Islam and their effects on the shaping of the Arabic culture until the present time will be presented. Consideration will be given to what effects these norms and values may have on the process of implementing TQM in the Arabic and Islamic organisation.

3.2 DEFINITION OF CULTURE

Culture is a persuasive and complex concept. There is no common agreement on its definition or on the way it should be looked at. There are almost as many meanings of culture as people using the term. It is a difficult concept to deal with in any rational way. According to Kroeber and Kluchohn “culture consists of patterns, explicit and implicit, of behaviour acquired and transmitted by symbols, consisting of the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values”

(Kroeber and Kluchohn 1952:P. 181). Carrol (1982) describes culture as

(a) something that is shared by all or almost all members of a social group,
(b) something that the older members of a group try to pass onto the younger ones,
and (c) something that shapes behaviour and structures one’s perception of the world. According to Ronen (1986) “Culture is a phenomenon; that develops over time. It provides a fluid continuity with the past. All human societies have a culture that includes at least those shared understanding that allows its members to live together. People shapes culture and at the same time are shaped by culture. Culture controls human behaviour in a non-fashionable but persistent fashion. Because we learned cultural behaviour early in life, it frequently affects us on a unconscious level”.

Despite the many interpretations of the concept of culture, there is agreement on its three characteristics as follows:

- 1) It is not innate but learned
- 2) The various facets of culture are interrelated: touch a culture in one place and everything else is affected.
- 3) Culture is shared by members of a group and defines the boundaries between different groups(Dadfar, 1987).

When it comes to identifying subsystems or elements of culture, there are some differences of opinion among Scholars. Horris and Moran (1987) mentioned the following subsystems:

kingship, education, economy, politics, religion, association, health and recreation.

The subsystems proposed by Terpstra (1987) are :

Language, religion, values and attitudes, education, social organisation, technology and material culture, politics and law. Terpstra approach has been used quite often in studies dealing with the impact of culture.

The problem with relating the above mentioned subsystems in the Islamic world is that in Arabia, Islam is both belief and legalisation; it has its own economics, management and legislative system, and dictates all aspects of life (see Hakim, 1993; Hasan, 1993). Therefore, in order to introduce any kind of System whether, development, management, economics, legislative, or any other, it has to be within

the framework of the Islamic code of conduct. For this reason, the Arabic, and Islamic culture requires its own specific analytical tool, based on Islamic norms and Values. Therefore, this chapter will concentrate on the Arabic culture before and after Islam, and the impact of the changes in norms and values of the Arab nation before and after the Islam and from the Umayyad dynasty (660 -750 C.E.) to the present time.

3.3 ISLAMIC CULTURE

In order to have a complete and comprehensive understanding of the Islamic culture, it is necessary to define the significance of the word 'Islam'.

Etymologically the word 'Islam' is derived from the Arabic root, *Salama*, which signifies to be tranquil, at rest, to have done one's duty, to have paid up, to be at perfect peace, and finally to strive after righteousness with one's own strength. In present usage this idea stands for submission to the will of Allah, which leads to a state of peace - the end aim of all human endeavour (Ahmed 1989).

To a historian, the word "Islam" suggests more than a system of theology. It stands for a distinctive civilisation and a socio- politico - economic order, based on a form of practical theology. It has been evolving, since the days of the prophet Mohammed (peace be upon him), whilst spreading into countries around Arabia, on the shores of the Arabian Sea and beyond (Hassan 1997).

To an ordinary Muslim the word 'Islam' is thought to be the name of his religion (*Din*) and as such comprises a way of life, guiding its members into a fraternity transcending the boundaries of state, race, colour, language and traditions (Ahmed

1989). The Quran teaches all Muslims that the only religion or true communication with Allah, is Islam. “ This day I have perfected for you your religion, and completed my favour on you, and chosen for you Islam as religion”(Quran, V:3) The very spirit of religion is submission to the will of Allah, “entirely to Allah, and he is the doer of good to others, he has his reward from his lord, and there is no fear for such, nor shall he grieve” (Quran, II:112) Every Muslim must submit to the Divine commands and seek guidance and enlightenment from his founder. All his actions (*Amal - e - Saleh*), should be characterised by creative thinking, common sense, discernment, a deep sense of mental discipline and balanced judgment.

Islamization and Arabization took place simultaneously. There is however a great difference between Islamic values in theory (Pure Islam) and practical interpretation of the Quran or God’s Law. In other words, many Arabic values and practices have nothing or very little in common with the Quranic teachings but rather reflect, to large extent, the pre Islamic values of nomadic tribes

3.4 HISTORICAL BACKGROUND OF THE ARABIC NORMS AND VALUES

A number of forces have contributed and affected the development of the Arabic cultural traits. The most important of those forces is the ‘value’ system of the nomadic Bedouins of the Arabian Peninsula. Many of today’s Arabic cultural traits

have their roots in Bedouin origins, so to understand the Arabic traits it is necessary to go back to the Bedouin culture.

The Arabs before Islam were mostly Bedouin in the desert (Hasan 1997) and it was in the seventh century under the leadership of the Prophet Muhammad (peace be upon him) and his immediate successors that a unified and growing Islamic community was established.

Islamic values and principles often clash with Bedouinism. Those clashes led to a sort of social struggle between the two values, implicitly or explicitly (Alwardi; 1954, pp. 46-6). Although Islam became the most important basic principles of the Arab communities life, however the Bedouin norms and values are playing a declining role in the modernising Arab world, certain Bedouin values have persisted through the changes but in a modified form, which affected the principles of Islam in the way it should be practised.

3.5 THE EVOLUTION OF THE ARAB CULTURE

Bedouin culture affords a typical example of the fact that the local culture in the past was greatly dependent upon the geographical environment. Arabia has been subjected to a prolonged period of drought, but before that there were many towns and cities that flourished (Nadwi, 1987; Hasan, 1997). As a result of the gradual climatic changes and drought, Arabia has turned into a dry country, which could hardly support its population: “the people of Arabia had to resort to the nomadic mode of life, with all its hardships and precariousness and the struggle for

existence". So the Bedouin character and traditions are a faithful reflection of aridity of their desert habitat. Their values, norms and institutions are deeply rooted in their social structure, which has evolved out of long experiences and inherited tradition(Jamali, 1934 pp. 18).

Alwardi's study of Bedouin culture has distinguished the 'superiority propensity' in the complexes of that culture. The Bedouin, as he notes, likes himself and his tribe to be powerful and not powerless; he wants his tribe to be strong and powerful among other tribes, and to glorify its power to vanquish others; he also wants to impress others by his chivalry, bravery, and defiance, and to prevail over others through his *Muruwwa* (manliness), a virtue which consists mainly of generosity and hospitality (Alwardi, 1965).

In Bedouin social organisation, each tribe is subdivided into clans, and there is a sheikh at the head of each clan. At the head of the whole tribe there is a great sheikh, who is usually the head of one of the powerful clans. Theoretically, the sheikh of the tribe is the one to whom all the lessor sheikhs submit, but it is not always true that all clans' sheikhs yield to the great sheikh. Jamali (1934) stated that the "Sheikh in a clan or a tribe is the head of the legislative, judicial, and executive affairs of the tribal government; he is the commander-general in war; he is the spokesman and the guardian of the honour and prestige of the tribe" (pp.27).

The Sheikh is chosen for his capacity, seniority, ego, personal qualities such as courage tempered by caution and wisdom, wealth (which will enable him to be generous) and a fatherly attitude in dealing with people; in other words a Sheikh should be firm but just and kind (Berger, 1962). Usually, the eldest son of the

Sheikh's family (brother or uncle) will replace the Sheikh. But if the Sheikh is unacceptable to the members of the tribe, he will be unable to continue to hold the Sheikh post for a long time, but will be deposed by another person, so for the Sheikh to be worthy of his post as a leader of his tribe, he needs to have a strong personality, and to show a real capacity for leadership (Jamali, 1934). The Sheikh has been described by Hitti (1970) as follows: "the senior member of the tribe whose leadership asserts itself in sober council, in generosity" (p.28).

The tribal Sheikh is not an autocrat. Theoretically, he has considerable power, but his actions and decisions are always guided by the public opinion of the tribe. In exercising his power and authority, he must do so within the bounds of the tribal customs, and in accordance with the tribes' traditional interpretation of its code (Jamali, 1934; Berger, 1962). In judicial, military and other affairs of common concern, the Sheikh is not the absolute authority; before embarking upon any course of action he must consult the tribal council, which expresses that opinion. The tribes council is composed of elders from the various clans and heads of the component families. All matters of tribal policy are discussed during the council meeting in the Sheikhs' great reception tent (*Majlis*). In some tribes, as Jamali notes: "judicial matters are not dealt with by the Sheikh himself but by a man whose honesty and good judgement are well known" (Jamali, 1934 pp.27-2787).

From the above it is obvious that the apparent absolutism of the Sheikhs' power is only relative since it is checked and balanced by the opinion of members of the tribe. Furthermore, if they believe that the Sheikh had violated justice or broken

the code of honour of the tribe, or even shown poor leadership in a raid, they would either exile or assassinate him, and a new sheikh would take his place (Jamali,1934). The sheikh's term of office lasts while the good will of his constituency exists. He is therefore, as Ibn Khaldun asserted: "forced to rule them kindly and to avoid antagonising them. Otherwise, he would have trouble with the spirit, and (such trouble) will be his undoing and theirs" (Ibn Khaldun, 1958;p.306). On the other hand, the sheikh as a leader must be able to exercise a restraining influence by force, but he "must at the same time 'humour' his people and avoid a show of force, which might cause so much rebellion as to destroy the power of the leaders and the unity of the group itself" (Berger, 1962; p.63). "Discipline, respect for order, and authority are not idols in desert life" Hitti quotes (Hitti, 1970;p.24). The Arab in general and the Bedouin in particular has been described by Berger (1962) as a strong individualist and believer in equality" (p.63). Also Hitti (1970) describes them as "born democrats": Bedouins are not obedient subjects. The humblest Bedouin meets his sheikh on a equal basis. He has free access to the sheikhs' council tent or *Majlis*. He argues and sits with his sheikh without any fear of the sheikhs power; he does not flatter him (Main, 1935). Very often the Bedouins treat their sheikh to sharp criticism and harsh words. In describing some of the traits of their mentality, Jamali (1934) states "in passing judgement or making a decision the Bedouin is quick and frank" (P.53). In other words the Bedouins impulsiveness, intelligence, courage and individuality all play their role in making a decision or passing a judgement. In fact, the Bedouin are characterised by plainness, frankness, pride and dignity. They disdain lying or

deceit, as they consider those manners as the characteristics of civilised people. It is, as Ibn Khaldun says: “very difficult for them to subordinate themselves to each other” (Simon, 1978). Their tendency towards power is to be the commander but not the commanded, to overrule others but not to submit to others, overruling in other words, to be superior but not subordinate. They love power, as long as they are in power not subject to it (Alwardi, 1965) and that is what Ibn Khaldun (1958) describes as: “competition for superiority” (p.150). The Bedouin is full of a strong sense of his own dignity, and he has, as O’Leary (1927) notes: “a passionate urge towards personal freedom which impedes his individual liberty, and he does so regardless of his own interest” (p.21). Therefore the Bedouin revolts against any power, which seeks to control his freedom, thus he does not take easily to the restraints of government. Despite the Bedouin’s feeling of individualism and egalitarianism, he is loyal and obedient to his tribe; as Berger (1962) notes: “sees no coercion in following their way. He begins to balk and to display his recalcitrance only at those efforts to control him from beyond the tribe, from the states and empires” (p.64). Individuality within the Bedouin society has a special characteristic, it has become as associated with the group (tribe) interactions with others from outside the tribe, exemplified by the Bedouin usage of the term “We” instead of “I”. But, the Bedouin also indicates his individuality very strongly when he interacts with other men within the tribe. Although the Bedouins are democratic by nature, they have an aristocratic attitude in their communications with others (Alwardi,1965). The Bedouin is a very proud person, and is unwilling to acknowledge another superiority. The Bedouin, as described by Hitti (1970):

“looks upon himself as the embodiment of a consummate pattern of creation. To him the Arabian nation is the noblest of all nations (Afkar-al-Uman, p.28). They are very loyal to their and their accepted sheikhs, but they are not loyal to stranger powers or authority from outside their tribes.

From the foregoing discussion, we can now reach a conclusion about the nature of the social norms, and the perception of power and authority in the Bedouin culture. Power in their society is the basic element of the social structure. Their social norms lead them strongly to be powerful but not powerless, to exercise power but not be subject to that power, or more precisely, to be the superior but not the subordinate. In the Bedouin society there is a great amount of equality in their social life. Their social structure is based on the tribe and not on the social class; there is no inequality in wealth and the Bedouins have no private ownership of land, since most of their property is owned by the whole tribe (Jamali, 1934). Their qualities of fearlessness, chivalry, self-reliance, love of freedom, individuality, and independence make them irrepressible in their attitudes.

Therefore, from the close analysis of the Bedouins norms and values it is likely that these personal characteristics, values and norms of behaviour will have effects on the way Arabs behave in work organisations in Arabia.

3.6 NORMS AND VALUES OF THE ARABS IN ISLAMIC CULTURE

Islam is the second basis for the societal norms and values and feelings of identity and commonality in the Arab world. Socially, even the non-Muslim Arab who lives in an Islamic environment has been influenced by Islamic tradition for more than 1400 years.

Islamic concept stems from the fact that Islam is not simply a religion, 'it is a way of life'. Islamic teachings and laws cover the relationship with man and God, people's relationships with each other, as well as man's perception of himself. The principles, values, rights and duties of man towards the community and those of the community towards man, are described and prescribed by Islamic teachings.

3.7 PRE-ISLAMIC SOCIETY:

In the seventh century (in 610) Islam arose in Mecca in Hejaz (Saudi Arabia). In that area of the desert the oasis provided a more permanent version of the Arabs' tribal life to those who settled there. Mecca during the *Jahiliyah* (pre-Islamic) period was the halt on the trade route which had been chosen by the Arabs as their business headquarters (Hasan, 1997).

The sedentary population of al-Hejaz (Saudi Arabia) allowed commercial relations with their civilised neighbours. By such trade Mecca became a wealthy merchant city. The leading tribe to which the Prophet (Peace be upon Him) himself belonged was that of the Qurasyh, so called "from trading and getting profit". The Qurasyh

held the dominant position in Mecca as they were the only merchant tribe and the Kaaba keepers (Alwardi, 1954). In Mecca's society, each tribe retained its tribal constitution and was self governing in the same way as a desert tribe, so Mecca was rather a collection of tribal camps than a city in the ordinary sense, but all joined together in a confederacy for the entertainment of visitors. Although the sedentary populations in Mecca were originally a part of Arab Bedouin society they were, at the same time citizens (Hasan, 1997; Hitti, 1970). Many aspects of their way of life, social structure and values and norms developed differently than these of Bedouins in the desert. While this society was based upon tribalism, there was a large amount of inequality, social constraints and superordination in different areas and in appropriation of wealth. There were very rich and poor; in status there were Master classes and slaves; in family structure the man was despotic and had the powerful supreme position, while women in general were oppressed and had no rights but were regarded as chattels (Mustafa, 1997). They were as Ibn Khaldun explained, much concerned with all kinds of pleasures, and accustomed to luxury and success in worldly desires (Ibn Khaldun, 1958).

3.8 ISLAM AND ISLAMIC SOCIETY

Islam, when it arose in Mecca, Islamized Arabian life; it cut the most vital bond of Arab relationship, that of tribal kinship and replaced it by a new bond that of faith. All the contrasts between the old order and the new were vividly drawn. The Prophet Muhammad (Peace be upon Him) attacked the traditional basis of the

class system and inequality among the Arabs, by depreciating noble birth and considering it of no value before God, and by inserting the equality of all the faithful in view of the new religion, which did not allow the existence of any distinction between the Arab and the non - Arab or between a free man and a slave who adopted Islam in term of equality before the Islamic law. Also, it rejected tribalism and class belongingness. Islam refers to pre - Islamic society as the age of 'ignorance as opposed, not to knowledge but, basically, to justice(Mustafa, 1997). Fundamentally Islam came to apply the word *Jahilyah* (or injustice) to racial discrimination in all its manifestations, including excessive difference of lineage, tribal convention and economic situation.

Thus, Islam changed the focus of belongingness from those of tribe and social class to the belongingness of the whole of mankind, as it appears in the Quran in the following words:

“ O mankind, we have created you from a single male and female and made you nations and tribes so that you may get to know one another. Verily the most honoured of you in the sight of God is the most righteous of you” (XLIX: 13)

This concept has been affirmed by the Prophet Muhammad (Peace be upon Him) who says:

“He is not from us, who propagates the ignorance concept”.

Also, Islam has rejected the idea of classes and wealth supremacy, and racial discrimination based on nationality, race or colour. Islam regards all people as equal, except for their degree of piety and righteousness. The Prophet Muhammad(Peace be upon Him) said: “ People are equal like the teeth of the comb”. He also

said: “ O mankind, you are the children of Adam and Adam is from the soil. There is no superiority of an Arab over a non - Arab, or a white over a black or a black over a white person except through righteousness and piety”(Shalabi, 1963 p.43).

Also, Islam stipulated that, the exercise of authority must be paralleled with the consultative principle: “Consult them in the affairs of the moment, then when thou hast a decision, put thy trust in God” (III:159).

At the beginning of the Islamic religion, Prophet Muhammad (Peace be upon him) won little support, mainly from some of his family members, slaves and friends, but very few of the Arabs in Mecca supported him, except the poor and slaves. Indeed, he and his followers were subject to great oppression and animosity, especially from the Quraysh, the powerful tribe with representatives of the aristocratic and influential Umayyad branch, who opposed them. This was because, for them, Islam seemed, as Hitti(1970) explained, to run counter to the best economic interests of the Quraysh as custodians of Al - Kaabah, the pantheon of multitudinous deities and centre of a pan - Arabian pilgrimage. They did not wish to abandon their old goals, their ancient customs and their powerful and their glorious position, they held the bridle of authority, power and wealth in pre - Islamic days. They disliked the idea of being equal with their poor slaves and the lower classes, and being subordinate to one spiritual God. Also, they disliked the idea of Islam because it does not recognise the idea of a chosen people (Alwardi, 1954). Under this oppression, the Prophet (Peace be upon him) and his followers had to flee (*Hijra*) to Medina in 622, which marked the starting point of the Moslem's calendar. In Medina, the Prophet(Peace be upon him) became the ruler,

able to practice the religion and develop the Islamic community. Then in 630 the Moslems were able to enter Mecca again victoriously without any war, and destroy the pagan gods. This led to all the aristocratic and powerful members of the Quraysh such as Abu - Sufyan and his clan the Umayya, converting to Islam(Hitti, 1970). And then the Prophet Muhammad (Peace be upon him) was able to found a state and a nation upon the basis of religious faith.

During these events, most of the nomadic Arab tribes in the desert around Mecca were not believers in the Prophet(Peace be upon him) and the new religion, but as it was growing in strength, observations on this matter(as Berger, 1962), quoted that Bedouins believe deeply in one God whose Messenger is Muhammad (Peace be upon him); to the Bedouins, Allah is the one supernatural power who rules the world by his will, and all events which they cannot explain are referred to Allah, for he designs everything.

Bedouins “ do not allow religion to come to rest on earth, upon the shoulders of other men”; as Berger puts it, “ the Bedouin does not take to rules of religion as prescribed by formal religious agencies” (Berger, 1962, pp.62). They rarely bother with philosophising about the nature or the existence of Allah. Religion to them is more a matter of feeling and passion than a matter of argument and philosophy. How much their feeling of reverence and awe for Allah affects their daily conduct is a personal matter, as there are those who commit their most their atrocious cruelties without being thus influenced. Although Bedouins are deep believers, this does not prevent many of them from blood - revenge, raiding, tribalism, pride

etc.(Jamali, 1934). They may never bother to recognise the clashes between these activities and their beliefs in Islam.

In the Islamic society under the leadership of the Prophet Muhammad (Peace be upon him), there was a closeness between the Islamic ideal and reality and there was a very small psychological distance between the ruler and the ruled. The Prophet Muhammad (Peace be upon him)and his family lived a very simple life, ... and were indifferent to all aspects of privilege, prestige or luxurious life. Hitti describes him as follows: “He was often seen mending his own clothes and was at all times within the reach of his people. The little he left, he regarded as state property” (p.102).

Islam for the Muslim is a message of mercy, equality, social justice, virtue and benevolence. The prophet (Peace be upon Him) did not consider himself a king or emperor and he was never in the position of an arbitrary, patrimonial leader” (Turner 1974, p.83). His leadership was mainly passed on consultative methods. So he was not an automatic ruler over his people, and he exhorted them not to obey such a ruler. One of his teachings is the following:

“The best way to witness (Jihad) towards God is truthful word given to an arbitrary sultan or prince (i.e. ruler).

The psychological closeness between rulers and ruled continued under the Prophet Mohammed’s successors (Abu Bakar and Omar) (Al-Wardi, 1954). The ideal Moslem State was actually realised by the prophet’s immediate successors. The first psychological gap between ruler and ruled that arose within Islamic society

and manifested itself clearly was during the last part of the lifetime of the third caliph Uthman. That was because he granted land and also some of the most important governorships, to men of his family or his clan the Umayya (Turner 1974, p.83). Al- Wardi (1954) argue that the Umayya clan failed to acknowledge the Prophet Mohammed (Peace be upon Him) until the entering of Mecca and whose Islam was therefore considered to be of convenience rather than conviction. They became more wealthy and they improved themselves at the expense of the others. In fact, a wealthy aristocratic class arose in the society at that time, and the inequality in different areas started to get larger (Al-Wardi, 1954). For ordinary Moslems this was against the principles of equality and justice in Islam, and led them to an increased struggle, with the help of another underlying factor, the conflict between Islamic values and that of Bedouinism. That conflict did not appear clearly during the leadership of the first two orthodox caliphs because the Bedouins were engaged in the Holy war with Byzantinian and Persia which finished during the lifetime of Uthman (Al-Wardi,1954).

The conflict between the old life in the desert with its nature of freedom and values, and the new life under the Islamic values with all new discipline and control, led in the end to revolt against Uthman and his being put to death (Watt, 1973). This meant that the struggles of the Umayya clan for power were brought to an end, especially after Ali was proclaimed fourth Caliph. He “inaugurated his rule by dismissing most of the provincial governors appointed by his predecessor” (Hitti1970, 180). Also he tried strongly to practise the Islamic principles of

equality and social justice until his death after a civil war with Muawiya Ibn - Sufyan, the head of the Umayya family (Hitti 1975, Al wardi 1954).

Politically, the death of the fourth Caliph marked the end of what may be termed the republican period of the Caliphate (632 - 661), and the beginning of the Umayyad Caliphate.

While the first four Orthodox Caliphs were all chosen or elected by notables following the triple principle of talking counsel, designation, and acclamation(Turner 1974) without any regard to the issue of hereditary succession, the hereditary principle was introduced into Caliphate succession by the first Umayyad caliph. This hereditary principle was followed after the Umayyads by other Moslems dynasties, including the Abbasids (Berger 1962). Thus an extraordinary gulf between fact and doctrine developed in the matter of reaching authority.

Berger quoted the following from Emile Tyan:

“ The hereditary and dynastic principle spread throughout the Moslem world. Even autonomous authority which established itself, in whichever part of the vast empire, tended immediately to become settled in dynasty(Berger 1962, P303)

The Umayyad not only marked the foundation of dynasties and bureaucratic domination(Turner 1974) but more, their rule was a setback for the Moslem nation. Many aspects of social life, values and norms of this period were close to that of the Jahiliyah (Pre - Islamic) age, (Hitti 1970). Power and inequality became larger and larger in the Islamic society. From the Umayyad's aristocratic attitude arose class discrimination between the Arab and the Mawali (non-Arab).

The first class consisted naturally of the wealthy ruling aristocracy, headed by the Caliphate household and the Mawali, who were in Islamic theory equal, but practically were mostly treated as second class(Alwardi, 1954).

The aristocratic attitude was strong among those who were still inspired by the pre - Islamic spirit. Taha Housen indicated, as mentioned by Al Wardi (1954), that the Arabs in general returned during the Umayyad period to their Bedouin tribal pride and rivalry even more strongly than they did in pre - Islamic times, and life became more luxurious for the ruling aristocracy. “ The old connections with the goddesses of wine, song and poetry were re - established, the palaces arose in the cities, swarming with servants and slaves to provide their occupants with every variety of luxury”(Hitti 1970, P250 and 267). When the Umayyad State settled down, efforts were made towards the administration of the provinces, which came under its control. The people started to realise what benefits and advantages they would get from occupying posts in the administrations of one of those provinces. In order to obtain such posts people gathered round the princes who had the power to appoint them and they tried their best to satisfy them(Hasan 1997).

The Abbasids came to power (750 - 1258) after the Umayyad by their promise of a return to the orthodoxy and the principles of Islam, and through the support of many dissatisfied parties, especially the non - Arabian Moslems (Alwardi 1954). They soon established, in Baghdad , an Islamic civilisation. At the time of its achievement the Abbasid victory was generally as representing the substitution of the true conception of the Caliphate, the idea of a theocratic state. The Abbasids

tried to close the gulf that had arisen between the state and religion during Umayyad rule. The Caliph, Hitti remarks, marked his exalted office by its religious character and as such, surrounded himself with men versed in canon law whom he patronised and whose advice on matters of states affairs he sought (Hitti 1970).

The change that happened in this period was marked with a religious character, and the Abbasids promoted this change in the public in order to gain favour, but the fact is that “ religious change was more apparent then real; although unlike his predecessor (the Umayyad) he assumed piety and feigned religiosity, the Baghdad Caliph proved as wordy - minded as he of Damascus he has had displaced” (Hitti 1970), p 289).

Extensive authority was concentrated in the hands of the Caliph (Turner 1974, Hitti 1970). The Abbasid Caliph's life became more luxurious than ever before. In particular the city of Baghdad reached its golden age where the arts and science flourished and it became at that time a great centre of learning and civilisation to all students from all parts of the world.

The hereditary principle of succession instituted by the Umayyad Caliphs was followed throughout the Abbasid regime with the same unjust consequences (Turner 1974). The Abbasid, like the Umayyads, gained supremacy over the opposing parties through the policy of the iron - hand, but the Abbasids, now cleverly directed this policy toward permanently entrenching themselves in public favour, precisely by making it with religious character. In fact, for the Moslems,

the Caliphate is a spiritual Centre. In later years, the Abbasid's emphasis on the caliph's office as an Imamate, increased their actual power and they began to assume horrific titles compounded with Allah and their subjects started to shower on them extravagant titles, which persisted until the end of the Ottoman Caliphate (Hitti 1970).

The Abbasid was an empire of international races, of which the Arabs formed one of many. The Kurasannians formed the Caliph's bodyguard and Persians occupied the chief posts in the government (Hitti 1970). The Arabs suffered as much from a kind of racial discrimination, which forced many of them to return to their, nomadic life in the desert(Al Wardi 1954).The society in the Arab world during that time instituted a period of strong adherence to religious ritual, which became one of its famous characteristics. But while the intellectual side of society was under the strong influence of the religious preachers, everyday life was under a contradictory influence, since the values and norms which dominated the reality of that society were to respect and honour power, influence, wealth, and all aspects of luxury.

The period of the Abbasid Caliphate ended when in A.D. 1258 Hulagu Kahn, at the head of his Mongol hordes, seized and sacked Baghdad and put to death the last Caliph. Sykes wrote that

“ No invasion in historical times can compare in its accumulated horrors or in its far reaching consequences with that of the Mongols” (Sykes 1930, P. 70).

Baghdad was given over to plunder and flames, the majority of its population were massacred. In one week one Million of its inhabitants were wiped out of existence (Hitti 1970).

Moslem civilisation was at that period the shining light in the world and it has never recovered from the deadly blow stated Sykes (1939, p. 98).

3.9 NORMS AND VALUES OF THE ARABS DURING THE OTTOMAN EMPIRE(1534 - 1917)

After the Mongol invasion, which is considered as the great turning point in the intellectual as well as in the political history of Islam, “ the Arab world was long since habituated to disorders, to poverty, to change and bloodshed, to alien rulers. For eight generations each year had seen the Arab countries sink further back into tribalism, insecurity dependence. Each had brought news of dynastic rise and fall (Longrigg, 1968,p.18).

When the Ottoman Turk came to Arabia they announced to the Arabs that they came to free them and protect the Islamic world (Inalcik ,1973). The sultan was first welcomed by the inhabitants: “Many a flattering tongue foretold that the sultan would revive and surpass the former glories. The appeal to religion was yet more poignant” (Longrigg 1968, p.24). Succeeding rulers maintained the appearance of religious character and rituals to the public. However, Ottoman rule was foreign and military. The very conception of Turkish dominion condemned

the government to selfish and partial rule: the principle of government was that the people were cattle to be exploited, not by the sultan himself or to his ambitious governors, but the rule was for the benefit of the ruled. Longrigg, (1968) writes: "As the government of the empire was an autocratic monarchy with religious sanction, so the government of each province was absolute (p.48-49).

The Daftardars who were appointed from Istanbul to where they rendered their accounts in practice supported the Pasha who held their lives in his hand (Longrigg,1968; p.49), The Ottoman Empire was ruled by Turkish royalty and maintained by a military - administrative force. That empire was a bureaucratic state.

Inalchik (1973), states that the: "Ottoman administrative and bureaucratic practice originated from and continued the ancient traditions of pre-Islamic near eastern states" (p. 100-102).

Al-Wardi (1965) explained that Muslims showing their rule a kind of behaviour quite different from that concealed in their minds. They disliked those haughty rulers despite the exaggerated respect given to them. This kind of norm in dealing with the people who have the power in society became a part of many individuals mentality, to the degree that they started to assume that a respected person is the one who exhibits pride and haughtiness and who seldom speaks to them, but if one behaves humbly, this induces them to despise consider him as one of them.

Indeed, the city inhabitants had inherited from Bedouin culture a contradictory value from what they were accustomed to displaying toward their rulers. They, like the Bedouins, disliked those who exhibited haughtiness; on the other hand

their very long subordination and submission to their rulers has led them to respect the haughty man, even though they disliked him. In their private meeting for example, they criticised the arrogant one but whenever he was present, they stood respectfully, smiled and tried their best to satisfy him. In fact, this kind of behaviour toward the powerful became a social phenomenon and people became accustomed to it. Consequently, the powerful person became a subject of respect and fear by the powerless, regardless of the merit, qualification and personality of the person in power. This concern of the powerless was to satisfy the powerful in order to gain his protection or to obtain benefits from him (Al-Wardi, 1965).

During the Ottoman period, however, the Arab world witnessed a spreading of Bedouin values, which were in conflict with Islamic values. This is mainly because the interest of the Ottoman governors was in taxation and in increasing revenue but they were unable to protect the people or to set up justice among them. This situation induced people to organise their welfare according to tribal methods in order to protect themselves. Thus by, adopting the tribal tradition, especially at the end of the Ottoman period, began to elect its own Sheikh its own and demand blood revenge, and so forth (Al-wardi,1965). Hence, each individual tended to glorify power, to be ethnocentric or a zealot of his people.

Muslims during Ottoman rule suffered, as Al- wardi says, from a “schizoid personality”, their principles and ideals being derived from religious teachings, while in their daily life they practised behaviours contradictory to those religious teachings. In fact, Muslims adopted many Bedouin values, but distorted and

metamorphosed them, thus taking those values further away from Islamic teachings than they were originally (Al-wardi, 1965;p.118-142).

The Ottoman government was very concerned about keeping its powerful position in the eyes of the people so it did not care what the people did with themselves as long as they showed obedience, respect and flattery to that government. This kind of behaviour became part of the social values and norms of dealing with people who have power in society.

It has been explained previously that under the leadership of the prophet Mohammed (Peace be upon Him) and his immediate successors the four orthodox Caliphs, a unified and growing Islamic community was established, and the ideal Moslem state was actually realised by those Caliphs. The prophet Mohammed and his early elected successors, as explained by Berger (1962), were theoretically and practically the leaders of the faithful, but starting from the Umayyad rule the holders of the post of Caliph in general acquired their authority by force, and the elective system of the four earliest Caliphs became a hereditary succession. The Ottoman maintained the hereditary transmission of power but without a fixed mode for succession: the sultans were selected in the same manner as the Caliphs.

Berger states that the “hereditary principle of government has had two strong supports in Islamic societies: the fear of dissension and consequent weakness in the political - military arm of the religion of Allah, and the desire of a ruling family to retain power” (Berger,1962;p.305).

Ibn Khaldun, in explaining why the elective system of the four earliest Caliphs became a dynastic one, pointed out that during, the time of the four orthodox Caliph's, 'the royal authority' was not yet in existence to act as a 'restraining influence' upon the Islamic community. At that time, religion was still the 'restraining influence', which each believer exercised upon himself. Consequently, the first four Caliphs could be confident that their decision would be accepted. But, when Muawiya, the first Umayyad Caliph came to power by force after the first civil war in Islam, the 'restraining influence' of religion had weakened, and in its place royal authority had developed, for Muawiya had taken command of Islam by force as the head of the powerful Umayya family. Then, when the time came to think of a successor to Muawiya, the Umayya family was too strong to be denied; they would agree only to his son as successor, although there were others preferable to him from the point of view of Islam (Ibn-Khaldun,1958;p.284). Berger (1962) says that while the elective principle had the support, to a certain degree of traditions in Bedouin Society and even more so in Islamic principles, the elective principle was replaced by a 'dynasty' (mulk) that was founded by Muawiya and followed by his successors. Therefore this principle was never genuinely followed in Islamic community, and thus the community did not acquire the experience normally associated with Islamic principles .

The leadership in Islamic societies became more or less as expressed by popular sayings "To him who has power over you, obedience is due", and as long as that

leadership maintained itself in power, it is legitimate for it to rule the community (Berger, 1962,p.306).

On the other hand, the orthodox theologians continued to teach the old view that the Caliph was the commander of the Moslem community and thus the community must obey those who exercise power (Al-Wardi,1954) the political theory insisted (throughout the whole period of the Umayyad and Abbasid dynasties) that the Caliphate was an elective of free people, in spite of the fact the post had for centuries remained within the same family, the Abbasid; who themselves were already designated by Turkish Mercenary troops (Berger, 1962).

The role of the traditions has continued to be influential in making it difficult to introduce the principle of innovations (*ijtihad*) in Islamic society. Islamic beliefs have been few and simple, placing no great burden of doctrine upon the faithful.

The Holy Quran holds the possibility of varying interpretations which can be placed upon its holy scriptures (Al-Wardi,1954;Berger,1962), but traditionalists strongly sought the right to limit itjihad (innovation) because this could lead to free interpretation, which may change accepted doctrines and practices (Shalabi, 1963).

Arab society, particularly during the Ottoman period, started to become a fanatical and static society, and with the prevalence of poverty and ignorance, many other concepts penetrated the life of that society, such as superstition, demonism and such like, arising from the distorted perception of many Islamic values. In fact, Ottoman rule resulted, to a great extent, in a misconception of Islamic principles among people in Arab society. Most people were not able to distinguish between the real principles of Islam, and the Ottoman interpretation of those principles and

their adaptation of Islam as a means of upholding the rule and power of the Sultans.

From the evolution of Islamic society, it could be suggested that Islam became a religion which organises the relationship with God much more, than a political, economic and societal system which regulates the interrelationships, within the society. However, Islamic law applies to the family, personal habits, diet and toilet, but this does not mean that Islam has always been scrupulously followed. Thus, Islamic society differs in ideal and reality. This has led to different forms of resistance among fanatical religious thinkers wishing to accommodate Islamic ideals with the reality of social life, and social life in those terms has persistently failed to be raised to the level of the ideal in Islam.

The gap widened between the rulers and the ruled, and in other areas of social life. In fact, during the Ottoman rule, which lasted for four centuries up to World War I, the Gulf between ruler and their subjects was wider than ever and seldom bridged. The Arab institutions and attitudes were shaped for a long time by these relatively recent Ottoman systems.

The conception of the individual's value as a Muslim on a par with all others and equal before Allah, has not prevented or even mitigated sharp differences among the social classes, or authoritarian government, which arose in Islamic society. Islamic religion, against its principles, through accumulated negative perceptions, interpretation and practices, with a host of other factors, has lent support to

authoritarian tendencies and submissiveness in relation to authority in Arabic society.

3.10 NORMS AND VALUES OF THE ARABS DURING BRITISH INFLUENCES

The Turks, after holding the Arab world for nearly four centuries in the Sultan's name, left these countries (after the first World War) a little less ignorant, but not less corrupt than they had been in the sixteenth century. The Arab World passed into the nineteenth century, still backward and undeveloped, still poor because its greater potentialities were neglected and its resources lay untouched, lawless and resentful of its rulers and still not set upon a pathway of progress (Longrigg, 1968). Since the first World War, the impact of Western influences made the Arab people face a new set of problems, a new culture. Bedouin tribes, no less than the town population, were affected. In fact, imperceptibly, these changes had been under way for a long time before the days of Turks, but these changes became even more pronounced during the period after the first World War (Jamali, 1934), British influence was making itself felt among the tribal population of the Arab world. The Ottoman government was at no time able to win the sympathy of all the tribes. The British before and during the war tried to win, by money and aims, the allegiance of the tribes against the Ottoman, or at least to keep them neutral. The Ottoman government, on the other hand, tried to arouse the religious emotions of the tribes. The result was a perplexing situation for the tribes, some of the tribal

Sheikhs giving their allegiance to the British, while others opposed the British as infidels. Still others wavered between the British and the Turks (Jamali 1934). In fact, by the last days of the Ottoman Empire before World War 1, the tribes were weakened in their resistance to government and the Sheikhs increasingly became involved in town life and politics (Longrigg 1968). So among the tribes there was a feeling of uncertainty; they feared those who had allied themselves to one power or the other with respect to their own future when the war was over. The first War was not only affected the tribes psychologically but also their material life, and stimulated their political thoughts and shaped their attitudes (Jamali 1934). The British administration, Jamali (1934) remarks, had the Ottoman policy and its shortcomings in mind, especially when it began to deal with the tribes. They tried to impress the tribes with their strength and greatness, and they adopted definite policies, which utilised the power of the Sheikhs to suit British objectives. They followed similar methods to those of the Turkish administration in exerting their control over the Bedouin tribes through the influence of the prominent Sheikhs. Instead of instituting a single unified system of law for all people, the British recognised tribal customary law and treated the tribes as a separate category of people to be governed under a separate body of laws known as the “ Tribal Disputes Regulation” (Al - wardi 1965).

3.11 NORMS AND VALUES OF THE ARAB AT THE PRESENT TIME

Since the British occupation, the Arab and Middle Eastern societies have been subject to heavy influences of Western culture and way of life. Modern technology has been introduced to most of these countries, where the population has become familiar with modern communication and information systems. The people of the Arab world nowadays receive higher education in the Western world. Changes have occurred in medical practices, housing and the standard of living as well as the type of living. But, all these changes are taking place within a social structure and cultural norms and values, which have not substantially changed. In particular, individuals in many of these societies have started to find themselves in a situation where neither their old tradition nor Western ideological institutions provide them with a complete and suitable formula for a way of life, which they would find satisfactory. The individual becomes a mixture of traditionality and modernity but, without a clear identity, varying in degree from one individual to another. The deeply rooted Bedouin traits, despite their modification, continue to exert their influence on attitudes and behaviours, even in the more Westernised Arab areas. These embedded traits tend to become visible when moving from the cities to rural areas, but this varies in degree from one Arab country to another. So, the individual in the Arab world, despite his surface modernity may still be traditional in his outlook. He values belonging to a family, tribe, ethnic or religious group more than his membership of the newly established entity, the nation state. In many ways his attitudes and behaviour are still conditioned by the norms and

customs of his traditional reference groups. His loyalty is to his personal goals, family, colleagues, friends, and religious group more to the work organisation.

The societies of the Middle East and the Arabic world have failed to develop a broad sense of community identification. People have a social and religious multi-group affiliation, which links them differently. People are proud of their differences which are maintained throughout history but which vary in degree from one period to another.

The individual in the Arab world lives and works in a society whose social structure, with its contrasts, diversity and gross loyalties, has some distinctive features which have considerable impact on him. In that social structure, the individual is governed by a number of institutions with primordial ties which provide the basis upon which society is formed. The strongest of these ties are those of the religious, family and regional groups, tribes, and also the neighborhood and friendships. People in the Arab world are very proud of their original affiliations and most of their 'surnames' are in fact names of relationship to a tribe or clan. So, the dominant cultural values that were built up and reinforced within the social structures containing such contrasts, diversity and gross-loyalties could have their effect on the way individuals construct their behaviour, as well as their expectation and relationships within an organisation.

In traditional authority, obedience is owed to the person of the chief, who occupies a traditionally sanctioned position of authority. In the Bedouin culture, traditional authority is not a simple impersonal system, but rather a combination of

“traditional” and “charismatic” authority (Weber,1953), because Bedouins and Arab in general, are highly individualistic. The traditional authority in their culture is influenced by the blind faith of the ‘charismatic’, where the people respond to the leader who has characteristics they admire, or the person who is a ‘super model’ of what they themselves would like to be. The leader tries to generate faith and loyalty among his men, to expand his personal power among the people ; This was the case with many people who occupied after the four Caliph, or the feudal Sheikhs. The traditional charismatic authority within Bedouin society was conditional by the Sheikh’s ability to meet his tribe’s expectations, but if a series of failures occurred they refused to accept him and chose another leader. Also, the Bedouin’s kind of authority had to some degree an important component of ‘rational’ agreement; the leaders tried to use their reference and expert powers to persuade their tribesmen rather than order them. As a result, the Bedouin felt that he was sharing power rather than being dominated by it. As the Islamic ‘Shura principle’, (i.e. consultation practice) is based on two-way conversation, rational agreement played an important role in the very early times of Islam when such a principle was applied. But, throughout history, there has been a shift towards, more one-way authoritarian types of communication as a result of changes in the nature of the traditional charismatic leadership and the weakening, or rather disappearance, of the old Bedouin traditional agreement for very long time through the evolution of the society, as it was replaced by the strong influence of ‘fear’ and ‘coercive and reward power’.

But, despite this change 'charisma' is still the most effective criterion of leadership in the Arabia world. Leaders must have dynamic, and overpowering personalities. In other words, the effective leader must be fair and charismatic, trusted for his integrity, straight forwardness and strength of character (Khadduri,1970;Pezeshkpur,1978).

These norms and values are expected to have an impact on the implementation of TQM in the Arab world. As it was indicated in chapter 2 that TQM focus on the use of teams and teamwork, this will be hard to implement on the highly individualistic society of the Arab world. Also TQM principles call for a change in the culture of the organisation, for example the way people think and behave. This will be hard to implement on a society where attitudes and behaviour are still conditioned by the norms and values of the traditional reference groups and loyalty is to the personal goals, family, colleagues, friends and religious group more than to the work organisation. TQM also focus on training and education. This will be hard to implement on a society where still backward, undeveloped and do not appreciate the investment on education.

3.12 RESEARCH PROPOSITION

The research proposition developed in this study is based on the argument that national cultural values influence organisational practices .

A further impetus to the development of a new trend in management thinking came with the realisation that organisations in different countries were often structured and behaved differently. These differences were most striking when detected in the subsidiary companies of the same multinational organisation, because they seemed to suggest that national cultural differences may help shape organisational design and behaviour at a local level (Hofstede, 1984). Hofstede's (1984) was one of the first to draw attention to these issues. Given the dominance of American management thinking and Japanese corporations, it was perhaps inevitable that popular interest should then focus on the differences between Japan and the USA, with the publication of books such as *Theory Z* (Ouchi, 1981) and *The Art of Japanese Management* (Pascale and Athos, 1981). While Ouchi (and others) argued against trying to re-create Japanese culture in America, he suggested that it was possible to adopt some of their business practices and to change the culture of individual corporations. Books such as Deal and Kennedy's (1982) *Corporate Culture* and Peters and Waterman's (1982) *In Search of Excellence*, which shifted attention away from national cultures and focused specifically on organisational culture.

Organisational culture has been seen as a variable. Smircich (1983) categorises such approaches into those which treat culture as an internal variable, when culture is viewed as something which can be managed and therefore changed by corporate managers (Deal & Kennedy, 1982; Peters & Waterman, 1982; Litwin & Stringer, 1968), and those which treat culture as an external variable that cannot be easily changed by corporate managers.

The external variable most commonly researched has been that of national culture (Quchi,1979; Pascale & Athos,1981; Hofstede,1984). Hofstede (1984) established the influence of national culture on organisational culture. He measured national value systems by differences in self-concepts of individuals and by differences in implicit models of organisations. Self-concepts were measured using the dimensions of individualism vs. Collectivism and masculinity vs. Femininity. He measured differences in models of organisations by measuring power distance (the extent to which the members of a society accept that power in institutions and organisations is distributed unequally), and uncertainty avoidance (degree to which members feel uncomfortable with uncertainty and ambiguity). These dimensions affect the structuring and functioning of organisations.

Reynolds (1986) has developed a method of analysing organisational culture, which draws upon both the internal and external aspects of organisational culture. Gregory (1983) suggested that most researchers have emphasised the homogeneity of culture and its cohesive function rather than its divisive potential.

In analysing behaviour within an organisation, we need to know the properties of the original basic components, the individual and the formal organisation (Argyris 1957). Organisational behaviour is a function of the characteristics of both the individual and the organisation (Nadler,1979). When individuals join an organisation they bring many things with them to the organisational setting; they inevitably carry with them their cultural values which interact with structural and situational factors within the organisation. As the characteristics of formal organisations have an impact upon individuals and their personality development

(Argyris,1957), it is possible that the organisational form may itself be a determinant of personality where the actors themselves, through their independent relationships, create the environmental to which they adapt (Weick, 1969). Culture and individual characteristics are of direct importance to organisational behaviour, as those characteristics demonstrate the broad patterns of ways in which individuals tend to react and behave.

It has been widely reported by Atkinson, 1990; Leader, 1989; Jowett, 1990; Leader, 1989; Jowett, 1990; Brager, 1992; that a large percentage of total quality management initiatives fail to achieve their full potential due to the process of implementation. As business are becoming more global, the transfer of this management concept across cultures has not received enough attention, and certainly not in the Arab countries. A major concern is the development of an internationally relevant organisational science (Boyacigiller and Adler, 1991). A common criticism is that management research and theories have been developed primarily in North America, and have therefore been framed by cultural values specific to that context (see, Hofstede, 1984). Although Western based management practices like total quality management are used in many parts of the world, the Sultanate of Oman and the United Arab Emirates for example, the relationship of theory and practice to culture continues to be important for both academics and practitioners (Boyacigiller and Adler, 1991)

One possible avenue to better understanding of the applicability of theories across cultures is to examine management systems in different cultures(Boyacigiller and Adler, 1991)

In the eighties, Omani organisations were reluctant to employ Omani nationals due to the high cost of Omani labour, low experience and low level of education. Therefore organisations imported labour from countries around the world such as India, Egypt, the UK and America. This caused higher unemployment in Oman for Omani nationals. In 1992 the Omani government established the Omanization policy to replace expatriates with Omani nationals. So therefore, Omani nationals in the 1990's make up 95% of the workforce in Oman, so the organisational culture in Oman is dominated by Omani culture, where tribalism and Islamic religion are major influential factors.

First: Tribalism in Omani culture is a social system that has continued from ancient time to the present day. In the tribal system in Oman all relations and loyalties are centred on the family units. The family obligation takes precedence over all others, and next to the family is the clan and the tribe members. Tribal orientation in Oman can be explored in a sense of family commitment and loyalty to the tribe, which give a sense of ambition and pride to all members. All these norms and values of tribalism are felt among organisations in Oman more than in the UAE.

Second : Islamic culture. The call of the Prophet Mohammed (Peace be upon Him) to the Omani to become Muslims altered the course of the Omani culture, by placing new norms and values upon the Omani way of life. Islamization and Immunisation took place simultaneously, though there are great difference between Islamic values in theory (pre, Islam) and practical interpretation of the

Quran or God's laws. Islamic norms and values have dominated Omani daily life, which has had an impact on Omani organisational culture. To a large extent, the UAE is similar to Oman in their Islamic and Arabic heritage. However, the UAE is different from Oman in that it has a workforce of which 85% is expatriate, and so is dominated by a Western culture due to its small native population and is enriched with important oil resources. This has made the UAE an attractive market for foreign labour force. Therefore it is likely that the UAE organisational culture is dominated by Western management norms and values.

From the above it appears that the Omani organisation culture is dominated by tribalism and Islamic traditions. As these have not been so exposed to Western management concepts, TQM implementation may be more challenging than for a similar organisation in the UAE, because of the greater number of foreign workers, therefore TQM implementation may have a higher rate of success in the UAE.

Proposition 1:

TQM in the UAE:

The implementation of TQM in the UAE will have a better rate of success than in the Sultanate of Oman because in the UAE

a) The number of expatriates consists of 85% of the workforce.

b) Organisations are dominated by Western management culture.

**c) There are a higher number of foreign
companies based in the UAE.**

**The assumption therefore is that corporate managers who bring a
predominately Western culture to the organisations of the UAE manage
organisations. Therefore**

Proposition 2:

**Organisational culture and behaviour will be
different in Oman and the UAE. This is because in
Oman the workforce dominated by native Omanis
and as they will bring their culture to their
organisations, then there will be detectable
differences in the successful implementation of
TQM in the two countries.**

3.13 CONCLUSION

Culture is a pervasive and complex concept. There is no common agreement on its definition, nor on the way it should be looked at. Even when it comes to identifying subsystems or elements of culture, there are some differences of opinion among scholars. The majority of these scholars such as (Horris and Moran(1987), Terpstra, 1987) suggested some subsystems like:

Language, religion, values and attitudes, education, economy, social organisation, technology and material culture, politics and law.

The problem with applying the above mentioned subsystems in the Arab world is that in this area, Islam is both belief and legalisation; it has its own management, economic system and dictates all aspects of life. Therefore, the Arab world's culture requires its own specific analytical tool.

The individual in the Arab world lives and works in a society whose social structure, with its contrast and diversity and gross loyalties, has some distinctive features, which have a considerable impact on him. In that social structure, the individual is governed by a number of institutions with primordial ties which provide the basis upon which society is formed. The strongest of these ties are those of religion, family and regional groups, tribes, and also the neighbourhood and friendships. So, the dominant cultural values that were built up and reinforced within the social structures containing such contrasts, diversity and gross – loyalties could have their effect on the way individuals construct their behaviour, as well as their expectation and relationships within the organisation.

Therefore, change, whether, in management, economic or legislative areas, has to be within the framework of norms and values which are influenced by the Islamic religion.

The next chapter will deal with the methodology of this study.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 INTRODUCTION

It has been indicated in previous chapters that the objective of this study is to provide empirical evidence on the effectiveness of Total Quality Management (TQM) implementation in the financial sector in the Arab countries, specifically the Sultanate of Oman and the United Arab Emirates and then to develop a framework to guide the successful implementation of TQM in some Muslim countries. This chapter will present the methodology used in this research.

4.2 VARIABLE MEASUREMENT

In this study the Baldrige quality award categories were used throughout the project as a data collection framework. A key part of the award process is the assessment of companies against written criteria. The criteria were developed from the input of hundreds of people with expertise in quality management and have been reviewed by managers from many different sectors of business (DeCarlo&Sterett, 1991, Powell 1995). Many organisations in the UAE are using the award criteria to plan, guide, and assess their companies total quality management effort (Garvin 1991). The award lists seven criteria covering the following main categories .

1998 Categories/Items		Point Values
1 Leadership		110
1.1 Leadership System		
1.2 Company Responsibility and Citizenship		
2 Strategic Planning		80
2.1 Strategy Development Process		
2.2 Company Strategy		

3 Customer and Market Focus		80
3.1 Customer and Market Knowledge		
3.2 Customer Satisfaction and Relationship Enhancement		
4 Information and Analysis		80
4.1 Selection and Use of Information and Data		
4.2 Selection and Use of Comparative Information and Data		
4.3 Analysis and Review of Company Performance		
5 Human Resource Focus		100
5.1 Work Systems		
5.2 Employee Education, Training, and Development		
5.3 Employee Well Being and Satisfaction		
6 Process Management		100
6.1 Management of Product and Service Processes		
6.2 Management of Support Processes		
6.3 Management of Supplier and Partnering Processes		
7 Business Results		450
7.1 Customer Satisfaction Results		
7.2 Financial and Market Results		
7.3 Human Resource Results		

7.4 Supplier and Partner Results		
7.5 Company Specific Results		
TOTAL POINTS		1000

There are seven variable that have thus far been employed as a process of TQM implementation, many countries are using the Baldrige Quality award criteria such as North America, Singapore and Australia.

The study by the US General Accounting Office (GAO) in 1990 titled “Management practices - US companies improve performance through quality efforts” concluded that there was a cause and effect relationship between total quality practices embodied in the Baldrige criteria and corporate performance and the understanding of TQM principle and implementation. This study was the first major attempt to quantify the effect of TQM practices on corporate performance in the US companies.

In what follows there is a literature-based justification for the development of the Baldrige award criteria which will include the reason why questionnaire questions were designed in order to measure the particular criteria discussed.

The seven criteria are discussed below :

4.2.1 LEADERSHIP

One of the key issues concerning the TQM process that emerges from the literature is leadership. The literature on TQM contains a huge volume of articles on the topic leadership and its role in the total quality management process. Lack of top management leadership has repeatedly been highlighted as the single greatest reason why total quality management initiatives incur problems during implementation. Leadership is also one of the more intangible areas of TQM and there are many conflicting reports on the mechanism by which leadership can be created in total quality management initiatives. The European Foundation for Quality Management (1995) defines leadership as the behaviour of all managers in driving the organisation towards total quality, i.e. leadership is how the executives and all other managers inspire and drive total quality as the organisation's fundamental process for continuous improvement.

Gurnani (1999) stated that in order TQM to succeed, it must be part of the company's overall business strategy. An essential factor here is absolute commitment by leadership, which must be made transparent to the whole company through adequate support and continuous monitoring.

Dahlgaard & Norgaard (1997) found five leadership styles, which were crucial drivers of business excellence. Four of the five leadership styles have a strong

relationship to the success criterion “creativity”, and they are characterised by the following key attributes, which are:

Captain: Commands respects and trust, leads from the front, is professionally competent, communicative, reliable and fair. The strategic leader: focuses on strategic goals, takes a holistic view of the organisation, a good planner, avoids day - to day details, process - oriented, trustworthy. The team builder: tolerant, gives feedback, acts as a coach, motivates, inspires, and is supportive. The creative leader: innovative, visionary, courageous, inspiring, strong sense and ego.

Tang & Zairi (1998) argue that total quality management (TQM) and quality improvement programmes are usually initiated by senior management. Support for the programmes is enhanced by forming councils responsible for the direction and assistance in the implementation. In addition, the efforts in promoting total quality outside the organisation is demonstrated by having the staff make presentations at conferences or providing training to external organisations and collaborating in mutually beneficial initiatives.

Lipovatz (1998) argues that leadership is the principal driver of the other enablers included in the European foundation for Quality Management (EFQM) model.

Without a strong and visible leadership committed to quality business cannot succeed in people management, policy and strategy and management of resources.

Lipovatz also added that the leadership criterion of the EFQM consist of six sub criteria, which can be evaluated on the basis of more specific parameters. The first requirement of leadership is visible involvement in total quality management. It can be expressed by the accessibility of management to the staff and

communication, which aides the process of changing existing attitudes towards quality and sets the basis for the corrective - action and error - cause - removal steps (Bartlett and Sumantra, 1994).

Although communication is essential, nothing sends a stronger message to the entire company than the action of management who model the new TQM process actively by commitment and quality improvement (Zeffane, 1996). An integrated training programme that includes follow-up activities and encourages exchange of ideas and experience can provide awareness and instil commitment to quality. The chief executive of an organisation must accept the commitment to a quality policy in which he/she must really believe. It creates responsibilities for a chain of quality interactions between the marketing, design, production/operations, purchasing, distribution and service functions (Tenner and De Toro, 1992).

The creation of a consistent total quality culture is the second requirement set by the EFQM model on leadership. Total quality culture is defined by the EFQM as the pervading atmosphere/ambience in the organisation within which it is clearly evident that all people embrace TQM as the basis for their own activities and the further development of the organisation (EFQM, 1995).

Culture is often underestimated and frequently overlooked, although it is essential for the adoption of TQM as a guiding principle. Management must reward positive contributions and remove negative negativism from the agenda and out of the organisation's vocabulary in order to assess awareness of total quality (Deming, 1986).

Monitoring the system and the workers is the most essential indicator of the progress of the creation of a total quality culture within the company. The performance review, no matter how well the format is designed, is a one-way street. The overwhelming majority of performance reviews provide raises, recommend promotions and in general exude goodwill (Hardie and Walsh, 1994). More important than the process itself is the inclusion of total quality key aspects in the appraisal criteria in order to measure and take into account the commitment of every one to quality. Timely recognition and appreciation of the efforts and successes of individual and teams are critical factors for the TQM implementation process and can be done only by the executive team (Certo, 1994) This concept applied consistently, not only to internal customers and suppliers but also to external collaborators, will evaluate the commitment to co -operation among all the individuals in the company. The key principles of a recognition process are reality and relevance, sincerity, timeliness and variety (Carr, 1992). Rewards reinforce acceptable behaviour and tangibly support recognition. The support of total quality by provision of appropriate resources and assistance is a further responsibility of management. Management must support all efforts for quality improvement by determining priorities in improvement activities, providing financial support as well as time needed the teams to pursue their project and to implement it, ensuring training as a continuous learning process (Carr, 1992). Facilitators with advanced QI knowledge as well as team leaders with excellent communication and motivational abilities should be choosed. Leadership has to be involved with customers and suppliers. Communicating with suppliers, satisfying

their requirements and creating a solid partnership as well as understanding common improvement actions make mutual reduction of operating expenses (Perk, 1993). Communication with customers is a fundamental and extremely important action for senior managers to undertake, in order to promote and participate in a successful TQM process (Carr, 1992). The end-users must communicate their problems, expectations, and requirements. Mutual understanding leads to a lasting successful relationship and to common improvement schemes with customers (Perk, 1993). Active promotion of total quality management outside the organisation must be carefully planned and revised by top management. There are various ways to promote quality such as membership of professional bodies, publication of booklets and articles, presentations at conferences and seminars. Joining quality associations is of special interest because it provides both learning and a networking opportunity. This involvement by top managers also signals commitment to the TQM principles.

Persico(1991) offers some explanations for this phenomenon stating that “Concern with leadership seems to be tied to two common sense observations about leaders:

- Leaders get things done
- Leaders motivate other people.

People who can accomplish both of these objectives become leaders in any society or organisation.

Williams and Bertsch (1989) cite the Baldrige Quality Award and the emphasis, which the US assessors of this award place upon the leadership role of top management in the quality improvement process. Organisations are asked to give clear details concerning the involvement of the chief executive and the chief operating officers, how its quality policy is developed and communicated, the short term (1-2) years and strategic (3 -5) years goals for quality improvement, the processes for establishing these goals and the means they use to measure the progress in achieving such goals. Assessors also examine how quality improvement responsibilities are integrated into the organisational structure and how many resources are allocated to quality improvement efforts. No less than 15% of all possible marks awarded can be gained in this category of 'leadership'.

Robson (1991) discusses TQM leadership, stating that top management commitment is nothing less than a fully-fledged way of running a company. "Employees have a 'fail safe' way of distinguishing what is really important in a company and know that what is really important is reflected in what top management do rather than what they say. He exhorts company leaders to be role models who actually live out the day to day behaviours required to sustain TQM.

Glenn (1991) reports that TQM leadership starts with a vision and from commitment to this vision the leader will find ways to build trust, to communicate, to inspire and to bring the vision to reality. He proceeds to discuss the likely traits of leaders, declaring that what leaders have in common in addition to their galvanising vision are possessiveness, passion and humility. "Unlike the other

elements of TQM, leadership cannot be expressed as a recipe, an algorithm, a set of instructions or a pattern.”

Morrison(1985) poses the question, what type of person is required to provide this leadership essential for TQM implementation?. He concludes that “ The person should be able to projects the quality ethos into all the other departments in which the principal quality tasks are carried out. The leader’s style of leadership must be both authoritative and participative. His authority will stem from his professional commitment to quality and from the strength of will that he displays in not allowing the quality operation to be turned away from the objective. The leader must inspire participation in all quarters and at all levels - he is totally dependent on others for the success of the quality program.”

Wilcox (1990) describes practical leadership as it applies in a total quality environment and outlines some of the qualities normally expected of a leader:

- 1) Being seen to be in charge
- 2) Drive and initiative
- 3) Decisiveness where it is in your remit to make decisions, and subsequently to take responsibility for them
- 4) Clear thinking and judgement
- 5) Organisational capability
- 6) The ability to listen and gather up people’s views
- 7) Being heard when you need to be
- 8) Showing appreciation when it is deserved by recognising achievement and being able to indicate displeasure when it is appropriate

9) Being considerate and aware, having sensitive antenna to the vibes around you

Lewis (1991), as part of a discussion on the type of leaders required to drive TQM addresses various issues which arise in the development of leadership skill. He proposes the following steps to develop TQM leaders:

- 1) Identify through research the required leadership skill managers need to model for successful TQM implementation.
- 2) Develop a baseline of the leadership behaviours/ traits/ values / characteristic managers currently have.
- 3) Develop strategies to help managers change.

Mizuno (1988) berates top management executives for limiting themselves to a superficial understanding of total quality management gained from reading books and introductory lectures, and making no attempts to learn the nuts and bolts of its implementation. In this manner he states that top management fail to develop a feel for what is really happening on the ground. They lack a sense of urgency to the awareness of total quality management requirements and the determination to meet the challenge of implementing total quality that are the essential ingredients for success. He urges managers to promote total quality management by:

- 1) Participation in quality assurance activities.
- 2) Participation in practical total quality management activities.

Wickens (1989) mentions the strong quality ethos evident in Japanese managers.

“Because of their education level, the seniority system, continuous in - house

training, development, rotation and sheer dedication, the general level of detailed technical knowledge of senior Japanese managers far exceeds all but the very highest in Britain, the US or Germany. Nissan UK recruited some of the best production and engineering management from the British motor industry and they have all been amazed by the strength of their Japanese counterparts”.

The concepts of company culture change is frequently mentioned in the literature on TQM leadership. If culture is defined as the collective way people think, feel and act in a company, then TQM is about behaviour change throughout a company.

Plowman (1990), cites that cultural change as one of the major barriers to the successful implementation of total quality management, 91% of companies in this survey reported this as a problem. He outlines two of the major contributing factors to this barrier:

- 1) Management have authority to change the process but limited knowledge of the process.
- 2) Employees have intimate knowledge of processes but inability to authorise change.

In order to break this impasse he proposes that TQ leaders must decide what their company needs to do to be successful and establish performance measures to check if it is achieving its objectives.

Dumaine (1990) argue of that cultural change must come from the bottom of an organisation and the Chief Executive Officer(CEO) must guide it. The CEO must show the direction of the change to make happen coherently. “A cultural transformation is a change in the hearts and minds of the workers and will not happen if the CEO just talks.” He states that the keys to this culture change are :

- 1) Understand your old culture first. You cannot chart a course until you know where you are.
- 2) Encourage those employees who are bucking the old culture and have ideas for a better one.
- 3) Find the best subculture in your organisation and hold it up as an example from which others can learn.
- 4) Do not attack culture head on. Help employees find their own new ways to accomplish their tasks and a better culture will follow.
- 5) Do not count on a vision to work miracles. At best it acts as a guiding principle for change.
- 6) Figure on 5-10 years for significant organisation - wide improvement.
- 7) Live the culture you want - as always, actions speak louder than words.

The strong impact of leadership in the TQM process can be seen from the preceding references. In the endeavour to implement and sustain effective TQM, leadership is seen as the driver and prime catalyst for this process of change in companies. The importance of leadership is underscored by the wide attention that

that this topic has received both throughout TQM and current management literature.

To test this variable seven statement from the literature were used regarding , principle of leadership . The items are assessed on 7 - point scales. Response categories range from strongly disagree(7) to strongly agree (1).

The statement are:

- Senior management have clear vision toward quality, this guides all aspects of running our business
- Our management style is one of coach/ facilitator. Policy deployment operates in mature manner
- The TQ process is irreversible - no change of senior management will significantly affect the Total Quality way of managing. All policies, functional objectives and procedures are fully aligned to our corporate vision and mission
- The management team have a process in place to develop their own awareness of the concepts of total quality
- Managers are visibly involved in the development and support of improvement teams and act as champions.
- All managers are able to demonstrate their involvement in the promotion of TQM as a daily business strategy.

- Managers are visibly involved in the development and support of improvement teams and act as champions.

4.2.2 INFORMATION AND ANALYSIS

Central to the TQM process is the provision of information to sustain the activities of continuous quality improvement throughout a company. This information needs to be accurate, timely and accessible to personnel as required. In addition to data collection the quality improvement process requires analysis of data to facilitate monitoring and follow - up of quality improvement activities. The literature on TQM information and analysis contains some discussions of this topic as follows:

Garvin (1991) states that a quality information system must be comprehensive, accessible and well - validated. The quality information collected must encompass customers, employees, suppliers, competitors and internal processes. This data must be easy to find and use. One of the most important areas covered under this is Benchmarking, which is used by companies to gather information about another company's processes in order to incorporate its into the strategic planning process.

A study of USA and Japanese industries by Garvin in 1987 revealed that the Japanese collected a lot of extra information that US companies ignored e.g. Failure rate in the later years of a products life and they also insisted on extreme precision in reporting. It was noted that some US companies collected very little

quality data whereas others reported extensive quality information e.g. Daily and weekly defect rates as well as quarterly and occasionally monthly service call rates. These variations in the level of reporting detail correlated closely with differences in quality performance.

Reimann (1991) explains that without information and analysis the extent of quality improvement cannot be determined. He states that companies have only fragmentary data systems, but that top companies have invested heavily in data and analysis that encompass the whole range of company responsibilities. These companies review their quality progress on a daily basis. " "in adequate system of information gathering and analysis will serve the entire range of company processes, charting day to day improvement, identifying existing and providing a basis for total quality planning."

Schonberger(1986) outlines some of the methods for analysing quality improvement data. These include:

- a) process flow chart
- b) histograms
- c) pareto analysis.
- d) run diagrams control chart.
- e) fishbone charts.
- f) scatter diagrams and correlation.

These six tools are thoroughly explained by Ishikawa (1985). In addition to the process data collected. TQM data encompasses supplier ratings, quality system audit reports and customer satisfaction data.

Benchmark data is of particular use in assessing a company's competitive performance. The term 'Benchmark' was first used in the computer industry in the early 60s to describe the speed performance of computers. XEROX Corporation use the phrase 'Competitive Benchmarking' to describe a process used by the manufacturing function to revitalise itself by comparing the features, assemblies and components of its products with those of competitors.

Pickering and Chambers(1991) explain that the essence of Benchmarking is to develop an External perspective and to search for performance levels and practices that will provide a competitive edge. This assessment is then used as a stimulus for action, which is intended to improve the organisation's relative position.

They outline 5 categories of benchmark data:

- 1) Competitors - comparison between competitors at business or functional level.
- 2) Internal - comparison between similar functions that exist in an organisation.
- 3) Functional - comparison between similar functions in different industries.
- 4) Generic - the process of learning from different functions.
- 5) Customers - a comparison of performance against customers expectations.

Main (1992) lays out the basic ingredients of the Benchmarking process:

- 1) Pick a specific area that you want to improve and do your homework.
- 2) Send out the people who will have to make the changes. Keep visits short and teams small.
- 3) Be prepared to exchange information.
- 4) Avoid legal problems
- 5) Respect the confidentiality of the data you obtain.

The role of information technology (IT) and information system in TQM is a topic, which has received considerable attention in the literature.

Reilly (1989) in an article discussing the integration of quality and information technology declares that "quality is based on the systematic and standardised use of data, information that was once in the hands of customers only - or perhaps another operating unit - has become a necessary requirement for the management of quality. In turn companies must share information with vendors and internal suppliers to receive higher quality incoming materials. Employees must have timely access to the right data to manage these many interdepartmental quality issues. Arbitrary boundaries of data handling must be abolished for organisations to be successful in managing quality."

Tobin(1990) reporting on the role of information system in TQM states that in order to satisfy the multiple expectations of the customer a whole host of new and challenging information systems will be required to capture the data required by management. He asserts that new systems will be needed to gather

and report quality data and to aid workers in the performance of their jobs with even emphasis on networking across functional lines to eliminate islands of information.

Kondstadt (1990) cautions companies to beware of information overload where employees have so much information that they run the risk of working on too many things at the same time and of not being focused on the proper priorities of quality improvement. He notes that while modern information technology systems have the capacity to reduce “an incomprehensible flood of information to a manageable trickle, company culture and politics often work against the necessary co-operation”.

Crossfield and Dale (1991) discussing the use of expert systems for TQM applications and highlight the benefits of making quality related information readily available by way of expert systems on a company - wide basis. These benefits include:

- a) All levels of personnel can more easily access complex systems and / or procedures.
- b) More efficient use is made of experts.
- c) Expert's job satisfaction is increased.
- d) A greater adherence to company procedures.
- e) Employees will feel more comfortable with quality assurance procedure and make more effective use of them
- f) The thought processes of people using an expert system can be analysed in some detail by printing out the resulting interrogation session. This should

provide some useful data in helping to design more robust procedures and systems.

- g) Quality assurance and related training and / or expertise can be offered 'on the job'.

Ishikawa (1985) underlined the importance of middle managers in acting as channels for the distribution of information from worker level to top management. "It is the task of middle management and managers to purify data collected in the total quality process ensuring accuracy of data and enabling the company to know the true facts."

If leadership is seen as the driver of the TQM process, quality information is the primary ingredient that fuels the day to day operation of total quality management. The intelligent application of TQM throughout a company's operations requires objective, accurate and timely data to facilitate fact - based decision making at all stages of the TQM process.

To test this variable seven statement from the literature were used regarding the information analysis.

The items are assessed on 7 - point scales. Response categories range from strongly disagree(7) to strongly agree (1).

The statement are listed below:

- An improvement mechanism for the process has been identified and targets for improvement have been set

- The process results are reviewed and fed back into the improvement cycle.
- Process performance is demonstrably linked to customer requirements
- Key value - added processes are understood, formally managed and continuously improved.
- Our organisational emphasis is on end results, not the processes of achieving them.
- Measures are beginning to reflect process improvement and control.
- There is an improvement balance between process measures and end results

4.2.3 STRATEGIC QUALITY PLANNING

The view of quality as a strategic management issue began to take root in the late 70's. One example of this shift in emphasis is illustrated by the experience of manufacturing companies in the semiconductors industry.

In 1980 Hewlett Packard data system division reported that after testing 300,000 16kRAM chips from 3 US and 3 Japanese manufacturers they discovered that

there were wide disparities in quality. At receipt inspection the Japanese chips had a failure rate of Zero, the comparable rate for US manufactures was 11- 19 failures per 1000. After 1000 hours of use the failure rate of the Japanese chips was between 1 - 2 per 1000, while the US failure rate was 27 per 1000. Market analysts at the time noted how differences in quality coincided with the rapid ascendancy of Japanese chip manufacturers. The message was that quality could be a potent strategic weapon, which deserved to be elevated to the agenda of top management business planning. Tank & Zairi (1998) argues that institutions recognise the need to define more widely their vision and translate it into guiding principles, policies and strategies, which are usually well communicated to all staff within the organisation and reinforced during internal training programmes. Jrs, (1995) argues that customers focus is a major and vital part of total quality management strategy, most organisations lacks a comprehensive definition of their quality policy and strategy that encompasses benefits for its employees and suppliers.

Garvin (1988) proposes eight critical dimension of quality that can serve as a framework for this strategic quality planning:

- 1) Performance.
- 2) Features.
- 3) Reliability.
- 4) Conformance.
- 5) Durability

6) Serviceability.

7) Aesthetics.

8) Perceived

He suggests that a company use this framework to explore the opportunities it has to distinguish its products from other companies and that by using a suitable mix of these dimensions companies can pursue a selective quality niche.

Mcmillan (1982) quotes from the PIMS data “In all three groups of business - consumer products, raw materials and industrial products - competitors that increased relative product quality enjoyed much greater gains in market share than those whose quality ratings remained constant or diminished.”

Buzzell and Wiersma (1981) in their analysis of the PIMS data found that the strategic factors generally involved in market share gains include all of the following:

- a) Increase in relative product quality.
- b) increase in new product activity.
- c) Increase in competition for sale force, advertising and sales promotion, relative to the growth rate of the served market.

Davis (1990) concludes from the PIMS data that the quality - profit relationship reflects an underlying causal relationship that does not strongly support arguments for providing high quality in all circumstances. “ The pattern is nearer to one in which the existence of some form of competitive advantage manifests itself in both high quality and high profits. Rather than thinking that all companies should develop a high quality position in the marketplace, strategy should concentrate on

identifying the position that makes best use of each particular company's own relative strengths. All companies should pursue quality in as far as the costs of ensuring it are exceeded by the benefits." Voss(1990) concludes that while the challenge of the 80's was building quality, the challenge of the 90's will be sustaining and improving quality.

He states that as companies achieve total quality management this moves them to strategies where quality is a qualifying criterion (Performance criterion that does not win orders over competitors, but where performance has to be at a certain level to quality to be in the market) rather than an order winner (performance criterion in the market place that wins orders over competitors). He argues that the strategy of using quality as a qualifying criterion can only be pursued when high levels of quality have been achieved.

Foster and Whittle (1989) present the various approaches to quality management asserting that the wrong type of quality management can devastate an organisation's business strategy and ruin its prospects for competitive advantage. They list four generic categories of quality management - quality control , quality assurance, total quality control and total quality management, and conclude that:

- 1) The choice of quality management should fit an organisation's business strategy.
- 2) The competitive advantage accruing to an organisation increases as more comprehensive forms of quality management are implemented.

3) The cost in organisation time, resources and energy rises as the scope of quality management widens and an unwillingness or inability to sustain investment in a quality management strategy can be disastrous .

Hill (1985) quotes from an analysis of the US automobile industry “Most explanations of the Japanese advantage in production costs and product quality emphasise the impact of automation, the strong support of central government and the pervasive influence of national culture. No doubt these factors have played an important role but the primary sources of this advantage are found instead in the Japanese execution of a well - designed strategy based on the shrewd use of manufacturing excellence. The Japanese quality and cost advantage originates in painstaking strategic management of people, materials and equipment - that is inspirer manufacturing performance.”

Juran(1988) argues that total quality planning should be tied into company business planning and should include a positive approach to bringing into the open the resources required to meet corporate goals. He highlights lack of resources as one of the main obstacles to TQM implementation.

Carroll (1988) recounts the experience of the Union Carbide Corporation as they went through the strategic quality-planning phase of TQM. “Our business directors and key R&D and sales managers initiated a strategic planning process to establish and ultimately maintain an integrated long term plan for our business areas. The process involved analysing for each business area, our current market share, the breadth and differentiation within that line, our reputation in the

marketplace and our technological capability. We see this strategic planning as a dynamic, ongoing process that lies at the heart of our TQM principles.”

“Leonard and Sasser(1982) declare that quality management is a major strategic variable in the battle for market share. They note that many companies have made tremendous improvements in their competitive positions by discovering that higher quality and low costs can be achieved through prudent investments in people design and process improvement. The keystone of each of these success stories is that managers understand the systemic nature of quality and make a commitment to improve the quality of their company’s products.

The strategic quality planning aspect of TQM integrates closely with leadership in the sense that quality management is elevated to the status of a strategic business imperative and should be planned by top management with equal importance as other strategic business variables. Total quality management is not a bolt - on initiative but is an integral part of a company’s business.

Seven statement from the literature regarding strategic quality planning were use to measure this variable.

The items are assessed on 7 - point scales. Response category range from disagree strongly (7) to agree strongly (1).

The statement are listed below:

- The company management team has develop a mission statement and critical success factors(CSFs) to support TQM implementation
- A mechanism is in place for developing and using appropriate measures which evaluate key process

- A process is in place to collect relevant internal information to enable a review of CSFs and business plans.
- A process exists, and is reviewed, which promotes a clear understanding of the company's and the departments mission so every one knows and understands
- A process is in place to assess the continuing relevance of plans as a result of business and operational information
- A process is in place to modify policy and strategy as a result of business and operational information
- Mission and business policy statements cover the whole business, and every one understand them.

4.2.4 HUMAN RESOURCE DEVELOPMENT AND MANAGEMENT

One of the primary components of TQM human resource (HR) development and management is education and training. Education is needed on the concept of TQM and training is necessary for employees in an organisation to utilise the various techniques available to support the TQM process. Gurnani (1999) argues that total quality management requires training for everybody. Quality is based on the skills of the employees and their understanding of what is required. Educating and training employees provides them with the information they need to follow accurately the direction and strategy of the organisation, as well as the skills they need to secure quality improvement and resolve problems. Rivers & Bae(1999) asserted that employees must be trained to use total quality management techniques. This training begins with a comprehensive overview of the principles of total quality management and the various tools and techniques used to identify and solve problems. A manager's quality forum should be initiated, with guest speakers from outside the organisation sharing their ideas with the group. All the employee should be invited. According to Oakland and Oakland (1998) argue that the European Foundation for Quality Management(EFQM) guidelines to self - assessment refer to people management very broadly, as “ how the organisation release the full potential of its people”

The literature review in chapter two indicates that the ‘best practice people management activities found in role model organisations are:

- 1) communication
- 2) encouraging employee commitment and participation
- 3) empowerment
- 4) training and development
- 5) teams and teams work

Tang & Zairi (1998) argues that recruiting and retraining top quality researchers and teachers are important elements of the human resources process, in term of raising the quality and the profile of the institution. Consequently, all staff are given autonomy in discharging their responsibilities, since they are seen as the experts in their own field. Varey, (1993) argues that top - down and bottom - up communication within the organisation is generally effective as there is a clear channel for this purpose.

Asher and Dale (1989) compare the Japanese and European approaches to TQM Education and Training. “In Europe there is generally a failure to develop training strategies and rarely do companies set improvement objectives for the training carried out. In Japanese companies the training instructor will carry out an audit to see how effectively his trainees are using the skills he has taught them. Because of the lifetime practices in Japan it is possible for companies there to invest heavily in a long-term programme of education and training to develop their employees capabilities. In Europe there is more prevalence of people training in one company then moving to another company which benefits from their education and training”.

Payne(1990) argue that one of the key factors in the Japanese ability to manage the process of quality improvement more successfully has been the depth of knowledge and training in quality skills and technique which the Japanese management and supervisory structures possess. This in turn has resulted in problem solving being more effective in Japanese manufacturing industry than British and has led to a widening gap between both countries. He acknowledges that while the quality improvement methods are well known and are clearly outlined by quality experts such as Crosby, Deming, Feigenbaum and Juran. The problems with British industry is the communication of the concepts and the understanding of them by senior managers.

Huckett(1989) states that the purpose of TQM education is to develop understanding of the new TQM concepts and create company - wide awareness of the opportunities for quality improvement in every part of the business. It is about changing what people think. “ people need information to clarify the new thinking on quality. This changes their frame of reference and helps them to see intellectually that there is a bigger picture, a company - wide total picture where quality applies to all work performed at all times. The method of education must be interactive with opportunity for discussion and testing of understanding.”

According to Huckett training in TQM should be different from other training in two particular respect:

- 1) Because the culture of a company is being addressed it is necessary for everyone in the company work group to be trained together. The traditional

approach is to take individuals from different departments and train a mixed group.

- 2) TQM training should be cascaded down from top management. This leadership means that the board or top management team receive training together. Then training is given to the next level of management and cascaded down to every employee. Management must 'walk as they talk' - leading by example.

Training is essentially changing the way people act. It gives them the skills and the confidence to operate new work processes, and ways to improve the operation of the business”.

Zagarow(1990) argues that in many companies, after commitment is made to TQM training, the bridge between the classroom and functional area is never completed and return on investment never happens. The measure of success for the training effort is whether the employees are using the TQM tools and techniques in their process improvement teams and as they execute their job responsibilities. According Zagarow formal follow - up evaluation must be developed and executed at about 60days, 6 months and a year after training.

Duncalf and Dale (1988) report from a study of British companies that while management give high priority to staff education and training, their findings show that managers give a low priority to themselves receiving quality education and training. Furthermore their findings revealed that there was an absence of regular meetings on quality-related issues and little evidence to suggest that there was a planned programme of quality education and training.

Shapiro(1989) explains the difference between education and training stating that “education addresses the ‘why of TQM while training addresses the ‘HOW’.

Training is behaviour oriented , it imparts skill. If there is no change in behaviour there has been no training.”

The importance of education and training is underscored by Sullivan(1992) of the Ford motor company “the most important contributing factor to Japanese success in world markets is their system for educating all employees on a continuing basis, It is their belief that by improving themselves, continuous process and product improvements will come automatically.”

Lammermeyr(1991) states that Human Resources play a key role in the implementation of TQM. He notes that in the past companies have over relied on systems and that “only by recognising quality as a philosophy for good human relationships and thoughtful activities can cumulative errors be prevented”. He argues that the existing culture of a company must in many cases be adapted to absorb the new quality ethos. “To produce quality economically we have to improve the quality of our own human relationships in industry not by adopting foreign systems or philosophies that we perhaps do not fully understand but with the help of our resources grown in our own environment and culture.”

The theme of employee accountability runs through human resources thinking on TQM.

Crossard (1988) declares that it is important at the outset of the TQ initiative to reaffirm basic responsibilities. “ Each person must be held responsible for the

quality of his/her work. Personal commitments to quality must be encouraged to go along with top management commitment”.

Walter and Brsisch(1990) focus on the role of employee involvement in TQM, they contend that every employee should be encouraged to know his customers (internal and external), clearly identify customers needs and use the tools of quality to overcome obstacles to meet those needs. “ People in this environment become more knowledgeable about the company and its competitive environment and consequently more interested and committed. Managers become coaches and facilitators, their role being to ensure that those who report to them have the resources to put their ideas into action.” The authors list ten parameters of employee involvement, which they consider to be essential in any TQM process:

- 1) Senior Management involvement.
- 2) Focus on strategic operational issues.
- 3) Empowerment
- 4) People
- 5) reward systems.
- 6) suggestion handling
- 7) Training
- 8) Time commitment
- 9) Communication of business information.
- 10) Other HR management practices.

Employee empowerment receive considerable attention in the literature on TQM human resource development and management. Wellins et al.(1991) propose the idea of a team which is self - directing i.e. Having a strong degree of control over their day to day work practices. They advocate training for employee teams in three major areas:

- a) Job skills - encompassing all the technical knowledge and skills team members need for success on the job.
- b) Team/ interaction skills - include all the interpersonal and communications skills team members need to be effective in their new roles.
- c) Quality / action skills - which involve identifying problems and making improvements.

Johnstone (1989`) mention the concept of the high performance or high involvement team, in which workers are empowered to manage their own activities. “ To be effective this empowerment requires all participants to use the same structured management tools and methods which must be accessible to and understood by all levels of people associated with the production problem.” He states that work measurement if used properly provides the structure and mechanism needed to empower people to manage their own activities.

Reward and Recognition is one of the central tenets of the TQM principles. Gryna (1992) outlines six stages in establishing a reward and recognition programme:

- 1) Defining purpose

- 2) Designing the award
- 3) Identifying motivators
- 4) Presenting awards
- 5) Evaluating awards.
- 6) Publicising awards.

He stresses that a reward and recognition system careful and strategic planning and implementation, requiring input from employees and customers to design the system.

Robson (1996) describes the rewards that are typically offered in company quality reward and recognition schemes. He concludes that recognition is a key element in sustaining the TQM process:

- a) Momentous - folders, pens etc. of suitable quality.
- b) Awarding of certificates.
- c) Awards of dinners, theatre tickets etc.
- d) Management presentations, conferences etc.
- e) Money

The themes of education and training, employee accountability, employee empowerment and reward and recognition receive extensive coverage in the TQM literature on human resource development and management. This focus on the people issues is one of the major areas that differentiates TQM from more systems based quality philosophies e.g. ISO 9000.

To test this variable seven statement from the literature were used regarding human resource management and planning.

The items are assessed on 7 - point scales. Response category range from strongly disagree (1) to strongly agree (7).

The statement are listed below:

- All actions are directed towards realising the full potential of all employees
- Employees are empowered to run their business process
- A process is in place to encourage creativity and innovation among all employees.
- Training and development needs are regularly reviewed for all employees and teams
- An effective appraisal system is in place for all employees
- A process is in place to seek and track employees opinion
- Training is focused on empowering people to take responsibility for Quality.

All human resource policies are aligned to the TQ principles

4.2.5 MANAGEMENT OF PROCESS QUALITY

Management of process quality involves managing the continuous improvement of products. Processes and services. A successful TQM system ensures that process quality activities are implemented in each phase of the product development cycle. This aspect of TQM incorporates traditional quality

assurance activities and there are numerous references to the ISO 9000 series of quality systems standards in the literature.

Chung (1999) argues that if some take care of the process, the product will take care of itself and any result is part of an endless process leading to future results and future process. Francis(1990) noted that the need for product certification increased dramatically in the chemicals industry throughout Europe in the run up to 1992. He states that ISO 9000 standard is also being applied in the US with several organisations in the US planning to offer third party quality system registration services, these organisations will be accredited to a new wholly owned subsidiary of the ASQC - American society of quality control. Rivers & Bae (1999) argues the organisation should focus on the key processes rather than on the people involved in those processes. The processes are improved by reducing the source of variation that exists within them. Emphasis is placed on improving the processes rather than on blaming employees. The first in any process improvement is to bring the process under statistical control by eliminating special cause variation. This requires a detailed study of that process at every stage.

Eklof & Westlund (1998) argue any system of performance indicators must fulfil strict criteria in order to be acceptable for operational use. Tank & Zairi (1998) argues that the institutions concerned tend to focus their attention on the management of processes. The critical processes are identified through some systematic form of evaluation. Innovation is also encouraged as part of process

improvement. Process ownership is well developed and implemented. Process changes are systematically managed and controlled during implementation.

Karapetrovic and Will born (1998) argue that a “system” is one of the most misunderstood words among managers, leading to serious confusion and misapplication. Deming, (1986) asserted “what is the system? To people in management, the system consists of style a management, employee, and the people in the country. To the production worker, the system is all but him.”

Eicher(1992) outline the extent to which the ISO 9000 quality standards have impacted the quality movement:

- 1) The ISO 9000 standards have been directly adopted without change as national standards in greater than 50 countries including all the EC and EFTA countries, Japan and the US.
- 2) Awareness of the standards is high, a survey of 2500 ‘blue chip’ companies in 1991 revealed that 52% of companies claimed familiarity with the standards, with 64% seeking audit and registration.
- 3) Third party assessment and registration services exist for recognising conformance to ISO 9000in greater than 30 countries.

The standards have been cited as a basic building block for the development and operation of the European organisation for testing and certification (EOTC).

Many nationality and internationally recognised product certification systems have incorporated the standards as a first phase requirement for approval to use their mark in specific product certification schemes.

Numerous large corporations have initiated vigorous programmes to implement the standards at their operation sites.

Numerous large governmental purchasers have made ISO 9000 registration a requirement for their large contract suppliers.

The product audit is a technique for (from the point of view of the customer) evaluation of a relatively small sample of product upon which all operations, tests and inspections have been performed and which await shipment.

Procedure audits consist of a formal examination and verification in accordance with the specific audit plan and check that detailed procedures in the quality plan are being followed.

The quality system audit assess the effectiveness of implementation of the quality system and determines the degree to which system objectives are being achieved.

Grocock(1986) lists three main reasons why a company carries out quality audits:

- 1) To determine whether or not a supplier meets a required standard so that he / she can be approved or disapproved by a customer.
- 2) To identify nonconformance's by a supplier against a customer's quality programme specification, so that the supplier can correct these and avoid penalties imposed by the customer.
- 3) To provide a tool for quality improvement.

He states that while there is much to recommend the quality audit the most difficult part of the TQM process is to perform effectively the resulting corrective actions.

Appleton (1989) examines the control of business processes. The term 'Business Process' being defined as "the policies, procedures, methods and activities all better known as a systems formal or informal, documented or undocumented, direct or implied that are used in carrying out the routine tasks and functions to attain the organisation's goals. He states that business processes have less well - developed measurement systems than traditional manufacturing processes which have standard recognised measures and stresses that any company implementing a TQM system must have measures of both manufacturing and business processes.

Statistical quality control (SQC) is one of the widely used tools to manage process quality. Drucker (1992) defines SQC as a rigorous method of identifying the quality and productivity that can be expected from a given production process in its current form so that control of both attributes can be built into the process itself. "SQC can instantly spot malfunctions and show where they occur. SQC quickly identifies the impact of any change on the entire process. Finally SQC identifies where and often how the quality and productivity of the entire process can be continuous improved."

The role of supplier quality planning in TQM is prominent in the literature.

Womack (1990) explores the concept of lean production in Japan and the trend for Japanese companies to use a single -source policy. "Although many

observers have argued that single - sourcing is another useful technique that Western companies can learn from Japanese, these same observers assumed that single - sourcing in Japan led to long term relationship with suppliers. The reality is that Japanese long-term relationships with suppliers do not depend on single - sourcing but on a contract framework that encourages CO-operation.

Crosby (1979) denounced the value of supplier quality audits "It is impossible to know whether the quality system will provide the proper control or not. Quality personnel need to participate in identifying, examining and developing suppliers. Since quality is closer than purchasing to manufacturing and technical operations. Quality people can act as a catalyst to start this process."

Crosby defines the term audit as " A planned examination, carried out either by determining conformance to procedures in processes or by critical analysis of the product or service that is the result of the process".

Management of process quality in TQM requires that companies examine both manufacturing and business processes and identify the critical variables that need to be controlled to maintain consistent high quality of these processes. The ISO 9000 series of standards. Internal quality audits, supplier quality planning and the use of SQC are frequently mentioned throughout the literature and have traditionally related to QA activities in Manufacturing industry. The TQM approach is wider in scope and examines all processes i.e. Manufacturing and business processes with a strong emphasis on how these processes influence the customer - supplier chain.

To test this variable seven statement from the literature were used regarding management process quality.

The items are assessed on 7 - point scales. Response categories range from strongly disagree(1) to strongly agree (7).

The statement are listed below:

- All management now spend at least 25% of their time on improvement activities.
- Formal planning for improvement is beginning, such as prevention orientation in new product or service design.
- 50% of employees can apply the continuous improvement cycle in their work and standardise results through the daily management process
- All management now spend at least 50% of their time on improvement activities.
- Our management spend at least 70% of their time on improvement activities
- All employees are trained to look for continuous improvement in their daily work.
- Managers now see their jobs entirely in terms of improvement, and supervisors spend at least 50% of their time on improvement activities

4.2.6 QUALITY AND OPERATION RESULTS

The results and value of a total Quality initiative to a company cannot be accurately gauged with known and accepted indices or measures. In the business world there are many performance measures mostly financial based e.g. Market share, sales, turnover, exports, profit yield performance, share price, number of employees, manufacturing output etc. In the area of Total Quality the picture is more complicated.

To address the measurement of total quality management it is useful to differentiate between the different type of measurement areas:

Soft - e.g. Customer Satisfaction

External -

Hard - e.g. Benchmarks/Quality Awards

Soft - e.g. Leadership / culture change

Internal -

Hard - e.g. Quality cost/ Reject rates

The term 'soft' is used to mean - subjective with high human and low technology content and 'hard ' means - objective with low human and high technology content.

Since most companies would claim that they are in business to make, sell and provide customer satisfaction, it follows that one of the main external measurements must be how satisfied customers are with the quality of a company's products and services.

Another external measurement is derived through the process of benchmarking. Asher (1989) has defined benchmarking as a continuous process of measuring a company's products or services against direct competitors or those who are accepted as leaders with functional expertise. Benchmarking addresses such questions:

- 1) Are others providing better satisfaction and if so how much?
- 2) What can be learned from them?
- 3) How can you apply this knowledge to your own company?

Increasingly quality awards are used to assess the progress of a company's TQM implementation efforts. At present it is possible to be assessed to both regulatory and national quality awards e.g. European Quality Award, British Quality Award, US Baldrige Quality award. Given the high profile of these Awards, they are powerful instruments in raising quality consciousness within a company and increasing the perception of the quality of a company's products and services by people outside the company.

Internal soft measures include improvement in management style, culture change, employee empowerment, leadership example etc.

In company or internal hard measures include tangible such as scrap rates, process yield performances, process capability indices, quality costs, warranty claims etc.

To initiate TQM throughout a company it is necessary to determine which measurements will be to establish effective performance and to ensure that these measurements do not inhibit quality progress.

Peters(1989) emphasises that “ what gets measured - get done ” He states that to manage the development of systems does not mean to over manage or follow a top - down path. Systems development too should be bottom - up including the development of measures and the apportionment of rewards.

Cruz & Fleck (1989)| in describing TQM implementation at a Canadian Manufacturing company further elaborates on this point that total quality has to become the responsibility of the staff themselves in an organisation. “Initially measurements and setting up quality records is the responsibility of the quality control staff and as each measurement system is developed it must be turned over to the staff who are trained to make the measurement as a regular part of their jobs.”

Oakland (1989) states that performance measures used to monitor quality and operational results must be :

- 1) Measurable. They must be recordable, verifiable and observable.
- 2) Relevant. They must serve as a linkage between specific areas of responsibility and the individual performance to monitor achievement.
- 3) Important. They should be developed for those activities, which have a significant impact on the results for the individual, department and the organisation.

Unlike manufacturing industry the service industries pose further problems when considering quality and operational results due to the intangible nature of their service attributes.

Gummesson(1989) highlights some of the reason for the strong focus in recent times on quality of service:

- 1) Service organisations lag behind in systematic quality efforts.
- 2) Customers over a wide range of industries show a considerable dissatisfaction with service quality
- 3) In the public sector, where service originally was meant to be a key element, bureaucracy and other non - service elements have taken over.
- 4) Companies manufacturing physical goods are in need of a new means of differentiating themselves and developing a competitive edge, and services are a source of opportunity to do this.

Clark (1989) mention that increasingly service companies are carrying out regular customer service audits including assessment of the more subjective attributes such as

- a) Politeness of employees.
- b) Competence.
- c) Appearance.
- d) Atmosphere
- e) Trustworthiness

Grunewald (1989) debates the use of cost of quality (COQ) as a baseline for TQM implementation. He argue that all processes can be evaluated according to their

cost content. These costs can then be broken down and the costs that meet the definitions of COQ categories identified. He states that the COQ is applicable to all situations and represents a clear useful measure of non value - added effort and a source for identifying opportunities for improvements in quality.

Plunkett and Dale (1985) offer the following criteria to categorise quality costs for any cost collection exercise, which will help ensure that data collected, are understood and can be qualified:

- a) Purpose
- b) Relevance
- c) Ease of collection
- d) Size
- e) Accuracy
- f) Completeness
- g) Potential for change
- h) Recording and presentation
- i) Uses

They concluded that the available literature on quality costs contain little specific guidance on the collection and use of quality related costs data.

Holmes (1990), from a study on Japanese companies points out that in Japan, companies do not separate quality costs into prevention or failure categories.. He also notes that “ Western Gurus advocate that we should not agonise over the accuracy of quality costs, just realise that prevention costs are always justified as they are always much lower than the costs of failure”.

Turney and Anderson (1989) outline several measures, which can be used to report quality and operational results:

- 1) Output rate .
- 2) Output per person
- 3) Out put per salary £
- 4) Cost of sales ratio
- 5) floor space
- 6) Cycle time
- 7) Cycle time efficiency.
- 8) Pass rate
- 9) Field failure %
- 10) Service level

De Young (1990) reports that even after years of improvement in quality it is still very difficult to measure, track and report quality progress on a financial statement. He states that typically company total quality management cost range from 25 - 30% of annual sales prior to embarking on TQM. He also declares that "It is generally accepted that a well executed TQM process yields a return investment of 7: 1 i.e. you get back \$7 for every £1 invested in quality".

Quality and operational results focus on the outcome of the TQM process and are strongly data dependent. The areas most frequently addressed in the literature are the use of quality awards and quality costs.

To test this variable seven statements from the literature were used regarding quality operation result.

The items are assessed on 7 - point scales. Response categories range from strongly disagree(1) to strongly agree (7).

The statement are listed below:

- The company key financial and non financial have been identified
- A system exists for measuring and monitoring key results areas
- Relevant results are communicated to all employees and key results are published regularly
- Trends are compared against the company goals and financial objectives
- Performance against others in the industry is compared and target are reset
- All targets are been met and showing continuous improvement in 25% of trends
- There are consistent trends of improvement in 50% of key results area. Some results are clearly linked to approach.

4.2.7 CUSTOMERS FOCUS AND SATISFACTION

In the TQM principles the goal is to habitually and competitively meet customer requirements. Buzzell& Gale(1987) offer the following definition for quality “quality is whatever the customer says it is, and the quality of a product or service is whatever the customer perceives it to be”.

Gurnami argues that TQM is based on the concept that everyone has customer and that the requirements, needs and expectations of all customers must be met every time. Therefore, both internal and external customers are important and should be always be the focus of every employee.

Rivers & Bae (1999) argues that the concept of customer focus is an important issue for succeeding in implementing TQM. The patient is a customer who enters the health care system as a result of some problem that is in need of a remedy. This sensitises the patient such that he/she is more likely to be influenced by the service provided. For this reason, mechanisms should be developed so that the needs of all customers are identified and intended strategies implemented to meet them.

Eklof & Westlund (1998) argues that customer satisfaction have traditionally been seen as merely a tool for market analysis. However, it should be appreciated that continuous monitoring of customer satisfaction constitutes an invaluable source for all strategic business analysis and management. Thus, it should play a central role in the company's TQM.

Reimann (1991) lists the themes to be addressed in this area which include knowledge and expectations of customer requirements. "Measurements in this area indicate the extent to which you are in touch with your customers, how well do you know their needs and how is your product or service responding to them."

He recommends that the interrelationship between quality improvement of processes and customer's attitude be continuously monitored.

"Complaint management is a key part of customer satisfaction both in terms of offering quality service and determining what communicated so that customers expectations are integrated into quality improvement planning."

Garvin(1991) stress that companies should posse customer information from a wide range of sources - focus groups, surveys, and one -on - one meetings, sales visits etc. and that their measures should be objective and validated. He states customers are a source of valuable information. " A company's commitment satisfaction is demonstrated by the system that a company has for collecting, monitoring and responding to customers complains. Customers data should include both what pleased a customers and what made them dissatisfied."

According to the author " Winning companies set their sights on customers delight, their goal is to exceed expectations and anticipate needs even if customers have not yet articulated their needs". He refers to the experience of XEROX corporation who found that a very satisfied customer was six time more likely to repurchase its products than a satisfied customers, " the company goal today is 100% very satisfied customers".

Reicheld and Sasser (1990) explore the costs incurred when a customers is lost.

“ Most company accounting systems focus on current period costs and revenues and ignore expected cash flows over a customers lifetime. Served correctly customers generate increasingly more profits each year they stay with a company.”

They note that unlike conventional market research, feedback from defecting customers tends to be concrete and specific i.e.. Customers who defect to the competition can tell you exactly what part of the business you must improve.

Hauser and Clausing (1988) state that quality function deployment (QFD) is based on the belief that products should be designed to reflect customers desires and tastes so

“Marketing people, design engineers and manufacturing staff must work closely together from the time that a product is first conceived. By examining first customer needs then designing across corporate functions, manufacturers can reduce pre - launch time and after - launch tinkering. By identifying and prioritising the needs of customers using markets research, focus groups. Qualitative interviews etc, these needs are integrated into the design of the products,”

Fleck(1990) suggests that one of the reasons for the success of Japanese and German companies is that they have had to learn to satisfy very demanding customers in their home markets. Once they succeed in meeting the quality expectations over companies that serve less demanding home markets.” He declares that having a demanding even an unreasonable customer helps to clarify thinking about quality. “It eliminate the normal tendency of companies to think of quality in trade - off terms.”

Clark(1989) makes the points that it is much harder to measure the intangibles of service quality as one customer's perception of what good service is differs from the next. For this reason he stresses that it is vital that objective customers feedback is gained for service quality standards to be maintained.

Clemmer (1991) Presents some of the principles emerging from the rapidly expanding research on customer service:

- 1) Perception is reality. If a customers does not perceive value in a product / service then there is none.
- 2) All products/services/organisation structure/ management systems and practices as well as processes and performance measurements must flow from customer expectations and needs.
- 3) Top - notch service cannot be added on at the end. A highly responsive service - driven organisation has internal customer - supplier relationship that naturally extend to external customers.
- 4) Managers cannot command and control their way to higher customer service. Only through an atmosphere of 'voluntarism' will front - line service providers choose to positively manage the countless 'moments of truth' they control.
- 5) Customers will be poorly served if the organisation's work process quality is weak. Organisational time and resources are wasted recovering errors, mistakes and quality problems.

- 6) No matters how effective a continuous quality improvement initiative is, it will miss the mark if specifications, standards, process improvements and measurements do not begin and end with the customer.

Peters (1989) stresses the importance of customer perception concluding that “quality is in the eye of the beholder”. He maps out five steps that a company should take if it is to attain total quality as perceived by the customer:

- 1) Conformance to specifications
- 2) Ask whose specification?
- 3) Move beyond specifications and considers the issue of perception.
- 4) Get all employees out in front of the customer.
- 5) Remove internal barriers and external borders

The relationship between external and internal customers receives frequent coverage in the literature in chapter 2 on customer focus and satisfaction.

The goal of the TQM process is customer satisfaction, which in turn leads to repeat business and increasing profit. The concepts of customers satisfaction is not new to TQM but has been a staple of sales and marketing theory for many years. However the internal - external customer interaction is strongly emphasised in TQM. In addition to quality and operational results, which are internally focused, customer satisfaction is essentially the playback for the efforts put into the TQ process.

To test this variable seven statement from the literature were used regarding customer focus and satisfaction. The items are assessed on 7 - point scales. Response categories range from strongly disagree(1) to strongly agree (7).

The statement are listed below:

- Customers complaints are logged, and reacted to on an ad hoc basis
- Data is used to plot trend of customer complaints
- The application of targets to customer satisfaction can be achieved
- The drivers of customers' satisfaction have been identified and are used to modify target.
- All employees understand targets relating to customer satisfaction.
- The company has little emphasis on obtaining customer feedback.
- Regular customer surveying; results used for forward planning.
Customer requirements formally taken into account in product/process design

4.3 TOP MANAGEMENT COMMITMENT & CONTINUOUS IMPROVEMENT

There are two more variables, which were discussed in the literature review, considered important in the TQM implementation, discussed bellow:

4.3.1 TOP MANAGEMENT COMMITMENT

A key issues in total quality management implementation is the top management commitment. Rivers & Bae (1999) argues that top management takes a leadership role and shows a strong commitment at the time of implementing total quality management. Emphasis should be placed on convincing employees that total quality management is not just the ' program of the year' but rather on going process. Martensen (1998) argues that an important precondition for successful product development is top management's commitment and involvement in the process. Even the most enthusiastic and competent employees will find it difficult to carry out a product development programme if they do not get support. Tank & Zairi (1998) argues that organisation concerned usually have top management exhibiting commitment to establishing a quality culture through resource provision, creating staff awareness in quality improvement and encouraging interaction with customers to understand their needs. Lipovatz (1998) argues that the key factor for the implementation of total quality management is considered to be the personal involvement of the top management and their commitment to continuous quality improvement.

Williams and Bertsch (1989) cite the Baldrige Quality Award and the emphasis, which the US assessors of this awards place upon the leadership role of top management in the quality improvement process. Organisation are asked to give

clear details concerning the involvement of the chief executive and the chief operating officers, how its quality policy is developed and communicated, the short term 1- 2 years and strategic 3 - 5 years goals for quality improvement, the processes for establishing these goals and the means they use to measure the progress in achieving such goals. Assessors also examine how quality improvement responsibilities are integrated into the improvement efforts. No less than 15% of all possible marks awarded can be gained in this category of 'leadership'. Robson (1991) discusses TQM leadership, stating that top management commitment is nothing less than a fully fledged way of running a company. "Employees have a 'fail safe' way of distinguishing what is really improvement in a company and know that what is really important is reflected in what top management do rather than what they say. He exhorts company leaders to be role models who actually live out the day to day behaviours required to sustain TQM.

Glenn (1991) reports that TQM leadership starts with a vision and from commitment to this vision the leader will find ways to build trust, to communicate, to inspire and to bring the vision to reality. He proceeds to discuss the likely traits of leaders, declaring that what leaders have in common, in addition to their galvanising vision, are possessiveness as a recipe, an algorithm, a set of instructions or a pattern". Morrison (1985) poses the question, what type of person is required to provide this leadership essential for TQM implementation?. The leader's style of leadership must be both authoritative and participative. His authority will stem from his professional commitment to quality operation to be

turned away from the objective. The leader must inspire participation in all quarters and at all levels - he is totally dependent on others for the success of the quality program". Mizuno (1988) berates top management executives for limiting themselves to a superficial understanding of total quality management gained from reading books and introductory lectures, and making no attempts to learn the nuts and bolts of its implementation. In this manner he states that top management fail to develop a feel for what is really happening on the ground. They lack a sense of urgency to the awareness of total quality management requirements and the determination to meet the challenge of implementing total quality management that are the essential ingredients for success. He urges managers to promote total quality management by:

- 1) Participation in quality assurance activities.
- 2) Participation in practical total quality management activities.

The strong impact of top management commitment in the total quality management process can be seen from the preceding references. In the attempt to implement and sustain effective total quality management, top management is seen as the driver and the prime catalyst for this process of change in organisations.

To test this variable five statement from the literature were used regarding , top management commitment. The items are assessed on 7 - point scales. Response categories range from strongly disagree(1) to strongly agree (7).

The statement are:

- What is the level of personal involvement of the top management team in the day to day promotion of TQM activities in your company
- How often do members of your company's top management team attend TQM conferences, seminars, lectures etc. outside the company.
- How many times per year does the top management team meet to review progress of Total Quality efforts within the company?
- Does your top management team actively participate in company TQM training sessions?
- Does your top management team attend employee Quality award presentations?

4.3.2 CONTINUOUS IMPROVEMENT

As was discussed in the literature review that the concept of continuous improvement is the essence of total quality management which include change through a scientific method from present state to the desired state. Total quality management is defined by the investigator as:

"A people focused management system, that aims at creating a customer focused continuous improvement culture within an organisation"

This definition clearly implies that TQM involves a change process. This change is manifested as an on-going and never ending transition from the present state (pre-TQM) to some future state (TQM). In the view of PA (1990), total quality is the end-state to which organisations aspire, while total quality management refers to the process of getting there. Klopp (1991) asserted that the quest for quality improvement is a journey. We do not reach a destination and claim that the quality problems are solved. It is a constant pursuit of improvement and there is always a room for improvement. Even if we have achieved perfection, we still have to keep improving perfection. Gurnani (1999) argues that the concept of continuous improvement is built on the promise that ‘work’ is the result of a series of interrelated steps and activities that result in an output. Continuous attention to each of these

steps in the work process is necessary to improve the reliability of the process and, hence, the out put quality.

(Bergman and Klefsjo,1994) argues “the external demands for quality are continuously being increased. Therefore, continuous quality improvement of goods and services produced by the company is necessary. Competitive advantages can thereby be achieved. Market share will not be lost to companies to which better live up to the quality demands of the market. They even argues that, without any external pressure a continuous improvement of quality is well justified from a cost point of view. Measured costs due to defects and other non-quality contributions are large today. It is not unusual for them to amount to between 5% an 20% of the sales price. In most cases defects also cause other costs. If a high rate of disturbances has been accepted this has to be compensated for by many products in work and big buffer stocks. The corresponding capital costs are not usually registered as costs due to poor quality. Their contributions can however amount to considerable part of the costs that have to be paid due to the fact that far too low a quality level has been accepted and in fact organised for (Bergman and Klefsjo,1994). According to Klopp the quest for quality improvement is a journey. He also argues that we do not reach a destination and claim that the quality problems are solved. It is a constant pursuit of improvement and there is always room for improvement, even if we have achieved perfection, we still have to keep improving perfection” Klopp, 1991). To Chung the concept of Continuous improvement “ can be best exemplified by the Zero defect concept which has been

widely publicised with the Japanese quality management and manufacturing systems(Chung, 1999)

Without continuous improvement the business and the organisation might have very limited success.

To test this variable seven statement from the literature were used regarding , principle of continuous improvement . The items are assessed on 7 - point scales.

Response categories range from strongly disagree(7) to strongly agree (1).

The statement are:

- All management now spend at least 25% of their time on improvement activities.
- Formal planning for improvement is beginning, such as prevention orientation in new product or service design.
- 50% of employees can apply the continuous improvement cycle in their work and standardise results through the daily management process
- All management now spend at least 50% of their time on improvement activities.
- Our management spend at least 70% of their time on improvement activities

- All employees are trained to look for continuous improvement in their daily work.
- Managers now see their jobs entirely in terms of improvement, and supervisors spend at least 50% of their time on improvement activities

4.4 HYPOTHESES

From the research propositions section 3.12 page 96 the following hypotheses were developed

H1

There is a significant difference in companies perception concerning leadership between Oman and the UAE.

H0 1

There is no significant difference in companies perception concerning leadership between Oman and the UAE.

H2

There is a significant difference in perception of customer satisfaction between companies in Oman and the UAE.

H0 2

There is no significant difference in perception of customer satisfaction between companies in Oman and the UAE.

H3

There is a significant difference in perception concerning information and analysis between companies in Oman and the UAE.

H0 3

There is no significant difference in perception concerning information and analysis between companies in Oman and the UAE.

H4

There is a significant difference in perception concerning strategic quality planning between companies in Oman and the UAE.

H0 4

There is no significant difference in perception concerning strategic quality planning between companies in Oman and the UAE.

H5

There is a significant difference in perception concerning human resource management between companies in Oman and the UAE.

H0 5

There is no significant difference in perception concerning human resource management between companies in Oman and the UAE.

H6

There is a significant difference in perception concerning business results between companies in Oman and the UAE.

H0 6

There is no significant difference in perception concerning business results between companies in Oman and the UAE.

H 7

There is a significant difference in perception concerning resources between companies in Oman and the UAE.

H0 7

There is no significant difference in perception concerning resources between companies in Oman and the UAE.

H8

There is a significant difference in perception concerning continuous improvement between companies in Oman and the UAE.

H0 8

There is no significant difference in perception concerning continuous improvement between companies in Oman and the UAE.

H9

There is a significant difference in top management commitment between companies in Oman and the UAE.

H0 9

There is no significant difference in top management commitment between companies in Oman and the UAE.

H 10

There is a significant difference in the number of foreign firms between Oman and the UAE.

H0 10

There is no significant difference in the number of foreign firms between companies in Oman and the UAE.

H11

There is a significant difference in the number of nationalities making up the workforce in firms between companies in Oman and the UAE.

H0 11

There is no significant difference in the number of nationalities making up the workforce in firms between Oman and the UAE.

H12

There is a significant difference in capital employed between companies in Oman and the UAE.

H0 12

There is no significant difference in capital employed between companies in Oman and the UAE.

4.5 RESEARCH APPROACH

In this research it was decided to use a multiple methods approach (Triangulation). Denzin defines triangulation, a term derived from surveying, as ‘the combination of methodologies in the study of the same phenomenon’. (Denzin1978, p.297) Triangulation is also described as multi - method/multi- trait (Campbell and Fiske, 1959) or convergent validation, and for the most part shares the notion of complementary qualitative and quantitative methodologies rather than competing approaches (Jick, 1979). Denzin (1978) suggested that this might be done in social research by using multiple and different sources p (290). Sekaran (1992) argues that almost all data - collection methods have some biases associated with them. Therefore, collecting data through multi - methods and from multi - sources lends rigor to research. In the social sciences, the use of triangulation can be traced back to Cambell and Fiske (1959) who developed the idea of “Multiple operations.” (Jick, 1979).

The advantages of multiple methods are

1. A multiple methods approach will increase the confidence in the data collected.
2. A multiple methods approach will increase the goodness of the data collected.

3. High correlation among data obtained among data obtained regarding the same variable from different sources lend more credibility to the research instruments and to the data obtained through these instruments
4. A multiple methods approach has the benefit of reduction of inappropriate certainty
5. Multiple methods can be used in complementary fashion to enhance interpretability.

The disadvantages of using a multiple methods approach are:

1. Using Multiple methods is costly and time consuming.
2. The Multiple methods approach is a strategy that may not be suitable for all research purposes.

4.6 DESIGN

This research is designed to investigate the implementation of TQM in two Arab countries, which are similar in Islamic and Arab heritage, and cultural background, but which display differences in some organisational settings and behavioural dimensions. The Sultanate of Oman is a Muslim Society in which 95% of the work force are Omani Muslims; with limited foreign participation in the work force (Government Publication 1998). The United Arab Emirates(Dubai) has a different organisational setting from, that of the Sultanate of Oman, because the UAE(Dubai), has a mixed management culture due to the foreign work force

which constitutes 85% of the work force (Dubai Chamber of Commerce 1997). The assumption is that individuals bring their own culture to the organisation. Therefore there will be, at the level organisation setting, significant differences in TQM implementation between Oman and UAE(Dubai). As a result, the UAE is expected to be more open to the acceptance of outside culture, because of the numbers of foreigners in the workforce. A questionnaire was devised and administered to 40 companies in the UAE and to 40 companies in the Sultanate of Oman.

A Matched pairs design approach was employed in this study to compare the implementation of the TQM concept in the UAE and Oman using the American Baldrige Quality Award as the evaluation criteria.

4.7 POPULATION FOR THE STUDY

When the research was considered in 1996 there were few financial organisation which had adopted TQM in the Sultanate of Oman, and many of them had only just started to do so. At one stage it was felt that there were not enough firms to collect information and to draw meaningful conclusions. A need was identified to select The United Arab Emirates (Dubai) for a wider comparison in other Arab country, not just in organisations implementing TQM in the Sultanate of Oman, but because of the multi national make up of the workforce therefore the UAE was chosen as the second organisational culture for several reasons:

- 1) The UAE has a mixed management culture because 85% of the work force are foreigners. Therefore, TQM implementation might have a different result from companies in Oman.
- 2) The UAE is likely to do more open to acceptance of outside culture, because of the numbers of foreign firms operating in the UAE, which might affect the implementation results.
- 3) The UAE is adjacent to the Sultanate of Oman - therefore allowing convenient access.

4.8 SAMPLE SELECTION

The sampling method has important implications for how representative studies are, how much one can generalise from them, and how easily they can be replicated. (Ronen, 1986)

The most important issue in sample selection is to attempt to represent the entire population. The sample in this project was selected from the financial sector in Oman and the UAE. The only criterion used in this study was that all organisations should have been involved in TQM for more than two years. The sample selected represented the TQM population in the financial sector in Oman and the UAE which include Banks, Insurance, and Financial Institution. These companies were selected randomly from the financial sector in Oman and UAE.

4.9 DATA COLLECTION STRATEGIES

Data for the study were collected in five phases as follow:

Phase one:

The aim of data collection phase one was to collect the names of companies in Oman and the UAE that need implemented TQM for more than two years. The reason for selecting companies with a minimum of two years experience was, because companies at this stage would have a general knowledge about TQM and its principles.

There was no data base in either the Sultanate of Oman or the United Arab Emirates to collect the data needed about the companies under investigation. However, other sources were used.

Two sources of data in the Sultanate of Oman were considered. The first was the Chamber of Commerce and the second was the Ministry of Commerce and Industry. From discussions with the Chamber of Commerce it was apparent that the Chamber of Commerce would be the best source of information, because by law companies in the Sultanate of Oman one required to register with the Chamber of Commerce for any Commercial activities. The Ministry of Commerce and Industry was therefore eliminated from the inquiring procedure. The data obtained from the Chamber of Commerce was a list of 80 companies in the

financial sector, which contained banks, insurance and financial institutions. There were some difficulties with the list: Firstly, the list did not identify the size of the companies or the numbers of employees and whether or not they were involved with TQM. However, it was possible to overcome these problems by contacting these firms, either by personal visit, or over the phone for further clarification. While the list provided a starting point, the most useful method of obtaining data was through colleagues and contacts.

It was estimated that 40 organisations in Oman were adopting quality initiatives in some shape or form. To get only this list was time consuming and difficult, because of the Chamber of Commerce policy of not releasing any information about any company, but this problem was overcome by getting an official letter from the Omani Ministry of Higher Education to confirm that the information was sought for academic research, and by giving an assurance that no information about any company would be released without consulting the Chamber of Commerce.

For phase one there were some difficulties in obtaining the data from the United Arab Emirates, because the investigator was not familiar with the relevant institutions there. These difficulties were overcome through between the Chamber of Commerce in the Sultanate of Oman having direct contact with the Chamber of Commerce in Dubai (UAE). A list of 150 companies was obtained, containing banks, insurance and financial institutions. There is also a quality group in Dubai that contains 120 quality organisations in all sectors, which acted as a further UAE base.

Phase two

Phase two of the data collection was to gain more insight about TQM in general, the companies perception about what TQM is, and the policy by which TQM is referred to. It was decided to use structured interviews, conducted by the researcher. The reason for using interview at this stage of the project was because of the nature of the information needed, and because interviews are interactive, flexible, and allow in - depth discussion and focused investigation. This permits considerable verification of the information obtained and allows for clarification of terminology and adjustment for the specific knowledge and experience base of the interview subject(Jarrell 1998). 20 companies in the Sultanate of Oman and the United Arab Emirates were contacted by phone to arranged for an interview with a senior manager who was familiar with the TQM effort in the organisation, i.e. the general manager or quality manager. The interviews were carried out over the space of 10 days, and covered 10 banks, 6 insurance and 4 financial services. It was decided to use the critical incident technique during these interviews. The critical incident technique (CIT) was developed and documented extensively by Flannagan (1954). Anderson and Nilson (1964), Ronan and Latham (1974) and White and Locke (1981) have confirmed the General validity and reliability of the method. The CIT has been applied predominantly within the context of operational and personnel management in organisations (e.g. George, 1989). However, recently, a number of studies have reported successful applications of the method in a quality management context (Duffy, 1983; Bitner 1985, 1989,

1990; Nyquist, 1985; Feinberg & Widdows, 1989; Feinberg 1990; Stauss & Hentschel, 1991). With regard to TQM implementation in an international context, Feinberg, Ruyter, Trappey & Lee 1995) argue that CIT is a less culturally bound technique that can be used to assess conceptions of quality since respondents are invited to render a detailed account of a personal experience in their own words. They also argue that in the tradition of CIT research, it is the responsibility of the researcher to uncover the meanings and themes in the experience of TQM in the organisation. According to Flannagan (1954), the CIT should be applied in five consecutive steps:

- 1) establishment of the general aim of the activity to be studied;
- 2) developing of a plan for observers or interviewers
- 3) collection of data;
- 4) analysis of data;
- 5) interpretation of data.

In this study, the interviewees were told the aims of this study and then were asked about their views about the implementation process of TQM in their organisations and how difficult it is. The duration of each interview was thirty minute to one hour. The language used for the interviews was English, because all general managers and quality managers spoke English fluently. They had no problems with the language of the questions, and were assured of the complete confidentiality of their responses. The major problem encountered with the interviews was the interviewees' refusal to be recorded as they feared it would endanger confidentiality. Thus, notes were taken instead of recording.

Phase three

The aim of this phase was to develop a pilot questionnaire to investigate the perceptions of the concept of TQM in both countries. The aims of this questionnaire were to establish the general principles of TQM implementation in the financial sector in the Oman and the UAE. According to Coolican (1994), certain principles should be observed in conducting such questionnaires, such as:

1. The questionnaire should be constructed to ask for the minimum of information required for the research purpose. The whole purpose of this, is to limit the effort to the necessary information required whilst maintaining efficiency. At this stage, too much information would not be useful. Some questions may be included only because they 'seemed interesting', which is too vague a basis for inclusion.
2. Simple questions should be posed, which can be answered easily.
3. The questionnaire should be constructed in such a way that all the questions will be answered and not refused. Sensitive topics will obviously produce more refusals.

This questionnaire were constructed according to these principles. Key statements about TQM implementation experiences in the Sultanate of Oman and the United Arab Emirates, taken from the interviews, were developed into questionnaire items.

The questionnaire was piloted twice to highlight pitfalls and misinterpretations within it. This piloting of the questionnaire had two stages. The first stage

involved distributing the pilot questionnaire to 10 full time MBA and 10 part time MBA students at the University of Wolverhampton. Twenty other questionnaires were distributed to friends in Oman. This was done to ensure that the language used was clear and that the meaning behind the questions was straight to the point. The second stage involved discussion with various management consultants in both the Sultanate of Oman and the United Arab Emirates, in an attempt to obtain their professional views about the questions asked and the variable used in the questionnaire, regarding the implementation process in both countries.

The questionnaires in Oman were distributed to 20 organisation by the researcher in person, , so he could answer any questions about the questionnaire. In contrast, in the UAE the Dubai Chamber of Commerce was used to distribute the questionnaires to the 20 selected companies, because the investigator was not familiar with companies in Dubai. Twelve companies where visited by the investigator to clarify some questions . People who completed the questionnaires were either, general managers, quality managers or personnel managers.

Phase four

The result from the pilot study were consistent with the Baldrige award criteria. The results were developed into questionnaire items covering more issues on the implementation of TQM in Oman and UAE (Appendix A). Sekaran (1992) defined a questionnaire as ‘ a pre formulated written set of questions to which respondents record their answers, usually within rather closely defined alternatives. Sekaran

(1992) argues that, a questionnaire is an efficient data - collection mechanism when the researcher knows exactly what is required and how to measure the variables of interest. A survey is the most cost - effective instrument for collecting data from a broad cross section of firms in the industry. There are, however, one limitation and caveats associated with surveys. This limitation was that: this sample does not match the target group. This will either reduce the response rate or introduce bias or randomness into the results. In this study the limitation was resolved by selecting companies which had embarked on TQM for more than two years, selected from companies in Oman and the UAE.

The questionnaire contained some items about the organisation background, such as size and capital employed. The second section asked question about the general principles of TQM , while the third section asked about the Baldrige quality award criteria. Forty questionnaires were distributed in Oman personally, and 40 in UAE through Dubai Chamber of commerce. It took 6 months for the data to be collected, especially from Dubai, where the burden of collection rested with the Dubai Chamber of Commerce, whereas in Oman, personal contact was an effective way to collect the data.

Phase five

The of the results of the questionnaire revealed significant differences in the scoring on the TQM principles between the UAE and Oman. As a result, it was decided to select 12 of lowest scoring companies in Oman to find out the elements of failure in the implementation of TQM. For this purpose, unstructured

interviews were conducted with managers in charge of TQM implementation or facilitators.

Robson (1996) defined the interview as a kind of conversation; a conversation with a purpose. Interviews carried out for research or enquiry purposes are a very commonly used approach, possibly in part because the interview appears to be a quite straightforward and non - problematic way of finding things out.

The advantage of using interviews are that:

the interview is a flexible and adaptable way of finding things out.

face - to - face interviews offer the possibility of modifying one's line of enquiry, following up interesting responses and investigating underlying motives in a way that postal and other self-administered questionnaires cannot..

The disadvantages of interviews are that :

interviewing is time consuming.

In some fields it appears to be increasingly difficult to obtain co - operation from potential interviewees. interviews require careful preparation , which takes time.

The duration of the interview was two hours. It was very difficult to arrange the interviews because managers were unwilling to take personal responsibility for the answers. Only when all 12 companies have been contacted by phone to give them some ideas about the questions, which would be asked, did representatives agree to be interviewed.

4.10 ANALYSIS PROCEDURE

The aims of the methodology developed in this study is to measure TQM implementation in two Arab counties, Oman and UAE, which share the same Islamic and Arab background but differ at the level of organisation setting due to the number of foreign firms and the multi - nationalities of the work force. The variables measured in the study were the principles of total quality management implementation using the Baldrige quality award criteria. A modified version of a four - item, 7 - point Likert - type scale, developed by Pulakos and Wexley (1983), was used to assess the perception of TQM principle between Oman and UAE . In order to test the reliability of the TQM scale, Cronbach alpha coefficients were calculated (Cronbach, 1960) Typically, these coefficients should fall within a range of 0.70 to 0.90

4.11 CONCLUSION

This chapter has explained the research methodology used in this study, the hypothesis, the study population, and the sampling methods, defining the variables and the measurement. . The next chapter will discuss the analysis of the methods used and the tests employed. .

CHAPTER FIVE

METHODS OF DATA ANALYSIS

5.1 INTRODUCTION

This chapter outlines the methods of data analysis used in this study. All the statistical analysis was carried out using SPSS (Statistical Package for the Social Sciences) for Windows. The qualitative data was analysed by looking for common themes about the implementation experience of TQM in companies researched.

5.2 QUANTITATIVE DATA ANALYSIS - RELIABILITY

For an instrument to be reliable it must measure the concept it claims to measure. Internal reliability refers to the extent to which the test is consistent within itself (Robotham,1997). The reliability of a measure refers to its consistency. This notion is often taken to entail two separate aspects - external and internal reliability. External reliability is the more common of the two meanings and refers to the degree of consistency of a measure over time (Bryman&Cramer 1990, p70). Internal reliability is particularly important in the connection with multiple item scales. It raises the question of whether each scale is measuring a single idea and hence whether the items that make up the scale are internally consistent. A number of procedures for estimating internal reliability exist, two of which can be readily computed with SPSS. First, split - half reliability divides the items in a scale into two groups (either randomly or on an odd - even basis) and examines the relationship between respondents scores for the halves. A coefficient is generated, which can be interpreted in the same way as Pearson's correlation coefficient, in that it varies between 0 and 1 and the nearer the result is to be 0.8 or above the more internally reliable is the scale. Secondly, the current widely used Cronbach's alpha essentially calculates the average of all possible spilt - half reliability coefficients. Again, the rule of thumb is that the result should be 0.8 or above. This rule is also generally used in relation to test - retest reliability. When a concept and its associated measure are

whole. Indeed, if a factor analysis confirms that a measure comprises a number of dimensions, the overall scale will probably exhibit a low level of internal reliability, since the split - half reliability coefficients may be lower as a result.(see Coolican; 1994, Bryman&Cramer, 1997).

In this study the sample size was $N = 56$. Cronbach's alpha correlation above 0.9 indicates that the questionnaire is reliable.

5.3 QUANTITATIVE DATA ANALYSIS - T Test

Statistical analysis was also carried out to assess the statistical significance of the difference between Oman and UAE in TQM implementation for two independent sample using the 7 main scales based on the seven Malcolm Baldrige criteria.

The t test was used for this purpose. The t test does this by comparing the differences between the two means from the two countries with the standard error of the difference in the means of Oman and UAE (see, Bryman &Duncan 1997). It is a good practice, when recording the results of such a test, to include not only the t value and its statistical significance (the probability value , which must be lower than 0.5 for conventional significance) but also the mean and standard deviations of the two sets of scores between Oman and UAE. Incidentally a minus sign for the value of the t is not of importance, and does not affect significance; it simply indicates that the means of whatever has been taken as the first group of scores is less than that for the second group of scores (see Robson 1996).

Analysis was undertaken of companies in Oman and UAE implementing TQM, to establish whether any differences in the perception in TQM implementation through the use of the Malcolm Baldrige Quality Award within the two groups from Oman and UAE were significant. If there were significant differences in scores between Oman and UAE for the perceptions of leadership, customers, strategy & policy, people management, process and system, business results and resources, then there would be evidence to support the view that the perception of implementing TQM in Oman and UAE is significantly different, which would have an impact on the success rate between two countries.

The t test was also performed on the two samples from Oman and UAE, to establish whether a significant relationship exist in Oman and UAE between the mean scores on the top management commitment and the implementation of TQM using the Malcolm Baldrige Award. A further t test was performed on the two samples from Oman and UAE, to establish whether there is a significant difference between the mean scores on the nationalities of the work force in UAE and Oman and TQM implementation.

5.4 QUALITATIVE DATA ANALYSIS

Twelve semi - structured interviews were carried out in Oman to clarify some issues relating to the implementation of TQM in Oman.

The interview transcripts were analysed by looking for common themes in the responses given. about the implementation experience in their companies.

From the literature review already undertaken, a range of factors had been identified which can affect the implementation process of TQM.

Themes from the interviews were:

- The Malcolm Baldrige Quality Award which cover seven criteria :

Leadership, Business results, Human resource management , Process and systems, policy and strategy, customers and resources. These were analysed to examine the companies perception toward these factors, which would have an impact on TQM implementation in Oman.

- A need to understand the perception of the top management which would have an impact on the process of TQM implementation in Oman.
- Capital employed: relates to the company's ability to spend on a programme for TQM education, which would have an impact on the TQM implementation process.
- Nationality of the workforce, which might affect the company's understanding of the concept of TQM, which in turn will have an impact on the implementation process.

- The understanding of the concept of Continuous improvement, which will have an impact of the implementation of TQM.

To this list of headings it was possible to add a further grouping that could help to explain some elements of failure in the implementation process in Oman.

- Two questions were asked to describe the difficulties associated with TQM implementation in the organisation.
- Two questions were asked to explain, how well members of the organisation understood the principles of TQM in order to implement them.
- Two questions were asked to find out if the principles of TQM is easy to understand.
- Three questions were asked to find out if TQM principles can help organisations in Oman improve performance.
- Two questions were asked to find out the difficulties in the implementation of TQM and would companies welcome alternative methods to implement TQM.
- Three questions were asked to find out if the Islamic concept would support the implementation of TQM
- Two questions were asked regarding whether there are some commonalties between TQM and the Islamic concept.
- Two question were asked to find out if the Islamic concept would help prevent element of failure in implementing TQM in Oman.

The interview transcripts were coded where statements were made that would fall into the above categories.

5.5 CONCLUSION

This chapter has outlined the methods of analysis used and the justification for using those methods. The next chapter will present the results of the study.

CHAPTER SIX

RESULTS

6.1 INTRODUCTION

The aim of this chapter is to present the results of the study. The questionnaire were administered to companies in Oman by the investigator, whereas questionnaire were administered to companies in the UAE by the investigator and the Dubai Chamber of Commerce.

An official letter was attached to each questionnaire from the Omani Ministry Of Higher Education to confirm the purpose of the study (appendix B). A consent form was also attached from the investigator, to each questionnaire to explain the purpose and to assure respondents that the answers will be kept confidential and anonymous (Appendix C).

6.2 RELIABILITY

A test of reliability was performed on the Malcolm Baldrige Quality Award criteria which was used as a method of measurement on TQM implementation in Oman and the UAE which consist of: Leadership, Customer satisfaction , Human resource management , resources, Policy & Strategy, Process and system and business results. Cronbach’s alpha coefficient was calculated to test the reliability of each variable.

Table 6.1
Reliability Coefficient for Baldrige Quality Award Scale

Baldrige	Sample	Number	Cronbach’s alpha
Leadership	All	56	.95
Customer	All	56	.87
People Management	All	56	.94
Process and system	All	56	.82
Business results	All	56	.92
Resources	All	56	.93
Policy and strategy	All	56	.94

The alpha value is above(0.8). Which indicates that the Scale of the Malcolm Baldrige Quality Award is reliable. It is normally accepted that a coefficient of (0.8) or above is an indication that the instruments is reliable.

A reliability test was also performed on the concept of top management commitment and continuous improvement. This was done to ensure that the Scale is reliable. Therefore Cronbach’s alpha coefficient was calculated

Table 6.2
Reliability test on top management and continuous improvement

Variable	Sample	Number	Cronbach’s alpha
Top management commitment	ALL	56	.85
Continuous improvement.	ALL	56	.92

The alpha value is above (0.8). The Scale is also reliable.

6.3 The Results of the T TEST

Table 6.3
Comparison of mean for leadership between Oman and UAE in the Implementation of TQM

Variable	N	df	mean	S.D	t
Leadership	54	34	3.2	.18	17.9

The calculated value of (t) is above the critical value of (t) at the 5% probability level. The hypothesis is accepted that there a significant differences in the means between Oman and UAE in the perception of leadership which have an impact on the TQM implementation.

This result suggests that Oman and UAE are significantly different in their perception toward the role of leadership in the TQM concept, which has an impact on the TQM implementation in Oman and the UAE.

Table 6.4

Descriptive statistics: mean difference in Leadership between Oman and the UAE

Leadership	N	Mean	Median	Std Deviation	Range
Oman	27	4.7	4.8	.86	3.14
UAE	29	1.5	1.4	.36	1.71

The descriptive results show the significant difference in the mean scores between companies in the UAE and Oman in the perception of the role of leadership. It was indicated that the questionnaire was in 7 Likert point scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. Therefore the leadership mean of 4.7 indicates that respondents in companies in Oman do not fully understand the perception of leadership in driving the effort of TQM implementation. The mean of 1.5 indicates that respondents in companies in the UAE are more familiar with the importance of the role of leadership.

Table 6.5
Comparison of mean for customer satisfaction between Oman and UAE in the Implementation of TQM

Variable	N	Df	mean	S.D	T
Customer	54	41.2	2.4	.16	14.55

The calculated (t) value is above the critical value of (t) at the 5% probability level. The hypothesis is accepted that there a significant mean difference between Oman and UAE in the perception of customers satisfaction, and its impact on TQM implementation.

This result suggests that Oman and UAE are significantly different in their perception toward the concept of customer satisfaction, which has an impact in TQM implementation between the two countries ,

Table 6.6
Descriptive statistics: mean difference in customer satisfaction between Oman and the UAE

Customers	N	Mean	Median	Std Deviation	Range
Oman	27	3.6	3.6	.74	3.00
UAE	29	1.3	1.1	.43	2.14

The descriptive results show the significant difference in the means of scores between companies in the UAE and Oman in relation to the perception of

customer satisfaction. It was indicated that the questionnaire was in 7 point Likert scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. The customer satisfaction mean of 3.6 indicates that companies in Oman do not fully understood customer requirement whereas the mean of 1.3 indicates that companies in the UAE are more familiar with their customer requirements than the Omani companies.

Table 6.7
Comparison of mean for people management between Oman and UAE in the Implementation of TQM

Variable	N	Df	mean	S.D	t
People management	54	40	3.5	.17	19.88

The calculated value of (t) is higher than the critical value of (t) at the 5% probability level. The hypothesis is accepted that there a significant mean difference between Oman and UAE in the perception of people management, and its impact on TQM implementation.

This result suggests that Oman and UAE are significantly different in their perception toward the concept of people management, in relation to TQM implementation.

Table 6.8

Descriptive statistics: mean difference in people management between Oman and the UAE

People mang	N	Mean	Median	Std Deviation	Range
Oman	27	5.3	5.1	.81	3.29
UAE	29	1.7	1.6	.46	2.43

The descriptive results show the significant difference in the means of scores between companies in the UAE and Oman in the perception of people management . It was indicated that the questionnaire was in 7 point Likert scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. Therefore the people management mean of 5.3 indicates that companies in Oman are not fully understand the role of people management whereas mean of 1.7 indicates that companies in the UAE are more familiar with the role of people management than the Omani companies

Table 6.9

Comparison of mean for process and system between Oman and UAE in the Implementation of TQM

Variable	N	Df	mean	S.D	t
Process and system	54	52.6	2.4	.18	13.7

The calculated value of (t) is higher than the critical value of (t) at the 5% probability level. The hypothesis is accepted that there a significant means

differences between Oman and UAE in the perception of process and system and its an impact on the TQM implementation.

This result suggests that Oman and UAE are significantly different in their perception concerning the concept of process and system.

Table 6.10

Descriptive statistics: means difference in process and system between Oman and the UAE

Process&syst	N	Mean	Median	Std Deviation	Range
Oman	27	4.3	4.2	.70	2.5
UAE	29	1.8	1.6	.65	2.8

The descriptive results show the significant difference in the means of scores between companies in the UAE and Oman in relation to the perception of processes and systems. It was indicated that the questionnaire was in 7 point Likert scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. Therefore a mean of 4.7 indicates that companies in Oman do not fully understand the role of processes and systems whereas a mean of 1.8 indicates that companies in the UAE are more familiar with the role of process and systems than the Omani companies

Table 6.11

Comparison of mean for business results between Oman and UAE in the Implementation of TQM

Variable	N	Df	mean	S.D	t
Business results	54	52.9	3.16	.14	22.056

The calculated value of (t) is higher than the critical value of (t) at the 5% probability level. The hypothesis is accepted that there a significant mean differences between Oman and UAE in the perception of business results. This result suggests that Oman and UAE are significantly different in their perception toward the concept of business results.

Table 6.12

Descriptive statistics: mean difference in business results between Oman and the UAE

Business resl	N	Mean	Median	Std Deviation	Range
Oman	27	4.7	4.9	.55	2.29
UAE	29	1.6	1.4	.51	2.43

The descriptive results show the significant difference in the means of scores between companies in the UAE and Oman in the perception of business results . It was indicated that the questionnaire was in 7 point Likert scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. Therefore the business results

mean of 4.7 indicates that companies in Oman do not fully understand the role of business results whereas the mean of 1.6 indicates that companies in the UAE are more familiar with the role of business results than the Omani companies

Table 6.13

Comparison of mean for resources between Oman and UAE in the Implementation of TQM

Variable	N	Df	mean	S.D	t
Resources	54	51	2.7	.18	14.9

The calculated value of (t) is higher than the critical value of (t) at the 5% probability level therefore the hypothesis is accepted that there is a significant mean difference between Oman and UAE in the perception of resources and its impact on the TQM implementation.

This result suggests that Oman and UAE are significantly different in their perception toward the concept of resources.

Table 6.14

Descriptive statistics: means difference in resourcess between Oman and the UAE

Resources	N	Mean	Median	Std Deviation	Range
Oman	27	4.3	4.3	.72	2.57
UAE	29	1.6	1.4	.61	2.71

The descriptive results show the significant difference in the means of scores between companies in the UAE and Oman in the perception of resources. It was indicated that the questionnaire was in 7 point Likert scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. Therefore resources mean of 4.3 indicates that companies in Oman do not fully understand the resources role in TQM implementation whereas a mean of 1.6 indicates that companies in the UAE are more familiar with the role of resources than the Omani companies

Table 6.15
Comparison of mean for policy and strategy between Oman and UAE in the Implementation of TQM

Variable	N	df	mean	S.D	T
policy and strategy	54	40.89	3.5	.19	17.78

The calculated value of (t) is higher than the critical value of (t) at the 5% probability level the hypothesis is accepted that there is a significant mean difference between Oman and UAE in the perception of policy and strategy and its impact on the TQM implementation.

This result suggests that Oman and UAE are significantly different in their perception toward the concept of policy and strategy.

Table 6.16

Descriptive statistics: means difference in policy and strategy between Oman and the UAE

Pollicy&St	N	Mean	Median	Std Deviation	Range
Oman	27	5.3	5.1	5.14	3.57
UAE	29	1.8	1.7	.517	2.43

The descriptive results show the significant deference in the means of scores between companies in the UAE and Oman in the perception of policy and strategy. It was indicated that the questionnaire was in 7 point Likert scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. Therefore policy and strategy mean of 5.3 indicates that companies in Oman do not fully understand the policy and strategy role in TQM implementation whereas a mean of 1.8 indicates that companies in the UAE are more familiar with the role of policy and strategy than Omani companies

Table 6.17

Comparison of mean for continuous improvement between Oman and UAE in the Implementation of TQM

Variable	N	Df	mean	S.D	T
Continuous Improvement	54	49.9	3.4	.18	18.3

The calculated value of (t) is higher than the critical value of (t) at the 5% probability level the hypothesis is accepted that there is a significant mean difference between Oman and UAE in the perception of continuous improvement, and its impact on the TQM implementation.

This results suggests that Oman and UAE are significantly different in their perception of the concept of continuous improvement.

Table 6.18
Descriptive statistics: mean difference in continuous improvement between Oman and the UAE

Con&Impro	N	Mean	Median	Std Deviation	Range
Oman	27	5.2	5.4	.76	2.7
UAE	29	1.9	1.7	.608	3.00

The descriptive results show the significant difference in the means of scores between companies in the UAE and Oman in relation to the perception of continuous improvement. It was indicated that the questionnaire was in 7 point Likert scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. Therefore continuous improvement mean of 5.2 indicates that companies in Oman do not fully understand the continuous improvement role in relation to TQM implementation whereas a mean of 1.7 indicates that companies in the UAE are more familiar with the role of continuous improvement than the Omani companies

Table 6.19

Comparison of mean for top management commitment between Oman and UAE in the Implementation of TQM

Variable	N	df	mean	S.D	T
Top management commitment	54	47.688	-2.11	.21	-9.7

The calculated value of (t) is above the critical value of t at the 5% probability level the hypothesis is accepted that there is a significant mean difference between Oman and UAE in the their perception of top management commitment and its impact on TQM implementation.

This result suggest that Oman and UAE are significantly different in their perception toward the concept of top management commitment.

Table 6.20

Descriptive statistics: mean difference in top management commitment between Oman and the UAE

Top commit	N	Mean	Median	Std Deviation	Range
Oman	27	5.2	5.4	.923	3.80
UAE	29	3.1	3.2	.681	3.80

The descriptive results show the significant difference in the means of scores between companies in the UAE and Oman in relation to the perception of top management commitment. It was indicated that the questionnaire was in 7 point

Likert scale from 1 - 7. 1 was strongly agree and 7 was strongly disagree. Therefore a top management commitment mean of 5.2 indicates that companies in Oman do not fully understand the top management commitment role to in relation to TQM implementation whereas a mean of 3.1 indicates that companies in the UAE are more familiar with the role of top management commitment than the Omani companies.

Table 6. 21
Comparison of mean for ownership arrangement between Oman and UAE in the Implementation of TQM

Variable	N	df	mean	S.D	t
Ownership arrangement	54	51.45	1.49	.28	5.29

The calculated value of (t) is above the critical value of (t) at the 5% probability level the hypothesis is accepted that there is a significant mean difference between Oman and UAE in the company ownership arrangement and its impact on the TQM implementation.

This results suggest that Oman and UAE are significantly different in the ownership arrangement, because there are many foreign firm based in the UAE.

Table 6.22
Comparison of mean for capital employed between Oman and UAE in the Implementation of TQM

Variable	N	Df	mean	S.D	T
Capital employed	54	31.63	-232.98	55.9	-4.034

The calculated value of (t) is above the critical value of (t) at the 5% probability level the hypothesis is accepted that there is a significant mean difference between Oman and UAE in capital employed and its impact on the TQM implementation. This results suggest that Oman and UAE are significantly different in capital employed.

Table 6.23

Comparison of mean for nationalities of the workforce between Oman and UAE in the Implementation of TQM

Variable	N	Df	mean	S.D	t
Nationality of the work force	54	51.99	-.72	.2466	-2.942

The calculated value of (t) is higher than the critical value of (t) at the 5% probability level the hypothesis is accepted that there is a significant mean difference between Oman and UAE in the make up of the nationalities of the workforce which have an impact on the TQM implementation.

This result suggest that Oman and UAE are significantly different in the makeup nationalities of workforce, because there are many foreign nationalities in the workforce in the UAE.

6.4 Results - from The Quantitative data

After analysing the qualitative data there were surprising results from the Omani samples. Scores were low and in some cases almost negative. For this reason, semi - structured interviews were carried out to find out the reasons for the element of failure in the implementation of TQM in the Omani companies. The interviews were carried with companies in Oman, to attempt to find out possible explanations for the low scores on the questionnaire. A score will be a function of a range of different factors affecting the individual's perception toward a particular issue in the questionnaire.

From the interviews undertaken, it was possible to identify a number of themes, which constitute possible explanations for conclusions drawn from the quantitative findings, which are:

6.4.1 Leadership

One of the main issues concerning the TQM implementation process that emerges from the literature is leadership. Lack of management leadership has repeatedly been highlighted as the single greatest reason why total quality management initiatives incur problems during implementation.

When the question was asked how the role of leadership was perceived in the TQM implementation process, responses included:

“ They are confused just like the rest of us. We started this program a few years back, and the company has changed the consultants team three time already. Each consultant conveys a different message, and the management team receive this message and then they pass it on to us. That way, every body is confused”.

“ Most members of the management team are very busy with other issues, so the involvement from the management at least now is not visible to the company as a whole.

Such statements show that the management teams are not familiar with the role leadership in the implementation of TQM. They are only dependent on the consultants team to change the behaviour of the leaders, at the same time, management team are under pressure to achieve targets. For this reason, their involvement is not visible to the rest of employees.

When asked to describe their leadership, interviewees said:

“ Well our leadership would like to think they are in charge but the fact of the matter is that they are not. Most of the time they are run by the consultant team, or the facilitators. We have to

admit that no one had heard of TQM before so it is a learning experience for the management and they practise what they learn on us.”

“ Our leadership is working very hard to understand the concept of TQM, but I think it will take them time to understand the concept, and afterwards I think they will drive the initiative”

Such statements show that leadership in Oman is immature and dependent on the advice of different consultant's teams.

These statements indicate that the concept of leadership in TQM, is something new to the companies in Oman, and the leaders are themselves still learning. In a response to a follow - up question, asked to establish whether the company had conducted research to discover the organisational attitude to TQM, the majority answered they did not have such facilities because of budget shortages.

6.4.2 INFORMATION AND ANALYSIS

The literature explain the need for information in the TQM implementation process to be, accurate, timely and accessible to personnel as required. In addition to data collection the quality improvement process requires analysis

of data to facilitate monitoring and follow - up of quality improvement activities.

When interviewees were asked about their perceptions of information and analysis, their responses were:

“ Yes we know that the company gathers information, but this information, we have been told, is highly confidential and it is not accessible to everyone. Whereas the facilitator keeps telling us that information is important to improve the process, well at the end of the day, Arabia is a place of confidentiality. Even if a person submits a report, after words he cannot look at it again, because it will be considered confidential.”

“ Yes I know about the importance of information, I have attended all the seminars, but, what’s the use of it, if the data is out dated, and accessible only to a limited number of people, who do not know what to do with it.”

These statements expressed the anger and frustration at the discrepancy between what the company want in theory and what the company does.

On the same topic, I asked if the company collected Benchmark information, the response was:

“ Benchmarking with which company in Oman? That will be the day! Information regarding anything, is not easy especially when it comes to business, and competitors. One basic rule we all have to accept, is that, Arabia, is very sensitive to releasing information.”

From these statements, the companies are confused as to what is the real meaning of quality Information and the use of it, and this culture drives the behaviour of management.

6.4.3 STRATEGIC QUALITY PLANNING

Strategic quality planning is an important element of the TQM implementation process in the battle for improvements in companies competitive positions.

When asked about strategic quality planning respondents stated

“ Well we know that we have strategic quality planning, but the management need to understand that, employees are new to these plans. It will take them some time to understand these strategies. We are used to work reactively to the situation, not being pro active. This will take time.”

“ I really do not know if it’s the right plan or the wrong one. All I know is that management are happy about it. Things haven’t changed. If anything, people are getting more confused than before”

These statements express confusion about strategic quality planning. Themes from the people interviewed were:

“The name or the title really sounds nice, but it has been four year now since we started this quality programme and still we really do not know what it means.”

6.4. 4 Human Resource Development and management

One of the primary components of TQM implementation is human resource (HR) development and management, which implies education and training. Education is needed on the concept of TQM and training is necessary for employees in an organisation to utilise the various techniques available to support the TQM process.

When interviewees were asked about human resources development and management, typical responses were:

“ Our company spends thousands on education but there is no audit to see if employee understand. Maybe it is the Arab

culture, that people are too embarrassed to admit that they do not understand.”

“ In our company it is strongly emphasised that all employees should be educated in the new concept of management that is TQM, but when it comes to the top management team, the situation is different. Only employees who have to do the education and the training and to perform. In my experience, it is a one way system”

“ Our management team understand the need for education and training but some time it's a matter of resources, because most of the consultants are foreign and they cost so much.”

Such statements show the need for more understanding of the concept of human resource development and management also the need for top management participation on training and education programmes to drive the TQM concept throughout the company.

6.4. 5 MANAGEMENT OF PROCESS QUALITY

Management of process quality involves managing the improvement of the processes and services. A successful TQM system ensures that process quality activities are implemented in each phase of the service development cycle.

When they were asked about the management of process quality, respondents indicated that in general it is a good system, but management need more knowledge about it, their statements were:

“If, by management of process quality, you mean written rules, yes we have lots of written rules, which we follow to do our job, but the management team seem to miss one thing, which is following the rules only makes it hard for the individual to be creative. I do not know, but maybe that is what they mean by the process in the West.”

“ Yes we have a process we call it in our company the holy book. We follow it all the time. I think it is a good system, somebody else has done the thinking for us, which is not a bad idea”

From these statements it is evident that a gap exists between its, real concept of process and system and what the respondents think the concept is, which will obviously have an important impact on the implementation process.

6.4. 6 QUALITY AND OPERATION RESULTS

The results and value of a total Quality initiative to a company cannot be accurately gauged with known and accepted indices or measures. In the business world there are many performance measures mostly financial based e.g. Market share, sales, turnover, exports, profit yield performance, share price, number of employees, manufacturing output etc. In the area of Total Quality the picture is more complicated.

Increasingly, quality awards are used to assess the progress of a company's TQM implementation efforts. At present it is possible to be assessed for both regulatory and national quality awards, e.g. European Quality Award, British Quality Award, US Baldrige Quality award. Given the high profile of these Awards, they are powerful instruments in raising quality consciousness within a company and increasing the perception of the quality of a company's goods and services.

To initiate TQM throughout a company, it is necessary to determine which measurements would be conducive to establish effective performance and to ensure that these measurements do not inhibit quality progress.

When asked about quality and operation results, respondents stated that

“ After all this effort and money spent on training and education one would imagine, especially in the financial service, that complaints will be less, but it is the opposite, complaints have increased. The only positive thing I could say that, employee are more aware of what is expected from them, not necessarily happier.”

“ I really cannot see that anything has improved so far. Maybe it is going to take some time, but we are all looking forward to it after all this hard work.”

These statements indicate that there is no real measure of the success of TQM in the company. Despite the money and effort spent there are little or indication of progress made during the implementation process

6.4.7 CUSTOMER FOCUS AND SATISFACTION

In the TQM principles, the goal is to habitually and competitively meet customer requirements.

When asked about the customer satisfaction, respondents were ambivalent.

Typical comments were :

“ Our customers are very demanding. Frankly speaking, it is hard to meet their demands all the time, but we are trying. I think all this mess we are in is because of our customers.”

“ Yes, the customers; our management want to believe that the customer is a king and we have to meet his demand, but they do not have the facility to do. We are still far from reaching that stage. Maybe not soon but I think we will, I hope, one day,”

“I have to say that, in Arabia we do not understand these terms. These are new to some members of our company. They just heard the terms after we embarked on the quality efforts. The general consensus in this part of the word is just do the best you can, but may be the best these days is not enough”.

These statements show that these concept are hard to understand in this environment and it is going to take sometime to understands these concepts apply them.

6.4. 8 TOP MANAGEMENT COMMITMENT

Top management commitment is one of the main factors which has an impact on the success of TQM implementation.

When asked about top management commitment, interviewees said :

“ Yes, I think they are committed to the quality programme, but they do not have the time to show that they are committed. I really think that things are going too fast, and there are demands on everyone in the company especially the top management. That is why I think the commitment is not visible to every one”

“ Top management commitment, yes they are committed, that way we attend all these education and training programmes. Everyone in the company is talking about how committed they are, but in real terms it is very hard to realise it, as we been told it will take time, so we are waiting for that time.”

These statements show that the leadership commitment is not understood well enough to drive the concept of TQM.

6.4. 9 DIFFICULTIES ASSOCIATED WITH TQM IMPLEMENTATION

There were many difficulties mentioned by the respondents which were, as follows:

“TQM is a new concept of management. The principle is great, but it is very difficult to implement as the norms and values in the Arab countries are different from these of the West or any where else.”

“ The cost of implementing TQM is very on the financial side TQM's non stop improvement needs lots of money for education and training, attending seminars and so on.. Than there's Human resources , what I mean is, the professionals to do the training; we have to bring all these professionals from abroad and that costs lots of money, for this reason sometimes we cannot continue our programme, because of the financial resources.”

“ Our work force are not educated enough. For change to take place, it will need longer than any other place. Our workforce in the financial sector has to be up 95% and that is by law, the

central bank of Oman monitoring that all the time, if we do not comply there is a heavy fine, so things are different than in other sectors or countries for that matter.

These statement shows the financial burden on the organisation embarking on TQM to sustain their training and educational programs, plus the cost of foreign consultants.

6.4.10 CAN TQM HELP ORGANISATIONS IN OMAN IMPROVE PERFORMANCE?

“ I really think that TQM is a very attractive management concept and (YES) it can help the Omani companies, because it is common sense, because we are living in a hostile environment in the financial sector. There is no certainty, and it is good to be pro active instead of reactive when sometimes it is too late to do anythings”

“ Yes it can, but the question is, if TQM is going to be implemented the way it is now, it will make business bankrupt, I really think that there are other ways to avoid spending the way we are spending now”.

These statements show that respondents showed their willingness to implement TQM in a different way , which will reduce cost and provide a higher rate of success.

6.4.11 DO YOU THINK TQM IS DIFICULT TO IMPLEMENT, IF

SO WOULD YOU WELCOME ALTERNATIVES METHODS?

“ At the moment, we are experiencing difficulties in the implementation, due to difficulties of understanding the concept and the principles. Yes, if there is a way to avoid all these difficulties, that will be something to look forward to, not only in this company but in other companies in Oman”

“ I hope not more education and training, is there any alternative. We have been told this is the only way, Yes I think that will make life much easier”

These statements shows that companies are having difficulties in the existing implementation methods and will be willing try alternatives methods.

6.4.12 WOULD YOU THINK THAT THE ISLAMIC CONCEPT HELP THE IMPLEMENTATION OF TQM IN YOUR COMPANY?

“ I am not really sure. What I am sure of is that over 95% of the people are Muslims. I am sure they are aware of Islamic concepts because they practice them every day, but implementing TQM, that is really interesting.”

“ I really would like to see that. Personally, I have not heard about it, It would be good, because all of us are Muslims, and any thing from our faith will make people committed more, but lets see!”

These statements show that respondents were interested in applying on Islamic method to implement TQM, but they also show ignorance of how to implement the TQM process by applying the Islamic concept.

7.4 CONCLUSIONS

This chapter has presented the results. The quantitative and the qualitative analysis indicate that there are significant differences between the Omani companies and the UAE in the implementation of TQM. In the following chapter, those results will be discussed and the hypotheses re - examined in the light of the results.

CHAPTER SEVEN

DISCUSSION

7.1 INTRODUCTION

This research set out to address a basic issue in the implementation of TQM, namely, to compare TQM implementation between two Arab countries which share the same Islamic and Arabic background, but different in the organisational culture. As part of this comparison, the study set out to address the following issues:

- 1) The perception of what is meant by TQM, in Oman and UAE;
- 2) The perceptions of role of leadership in the TQM concept, in Oman and UAE;
- 3) The perceptions of customer satisfaction in the TQM concept, in Oman and UAE;
- 4) The perceptions of people management in the TQM concept in Oman and UAE;
- 5) The perceptions of process and systems in the TQM concept in Oman and UAE;
- 6) The perceptions of business results in Oman and UAE;
- 7) The perceptions of resources in the TQM concept, in Oman and UAE;
- 8) The perceptions of policy and strategy in the TQM concept in Oman and the UAE;

9) The perceptions of continuous improvement in the TQM concept in Oman and UAE;

10) The perceptions of top management commitment in the TQM concept in Oman and the UAE;

The focus of this chapter is to discuss those results, and their implications for the original aims of the study. These findings will also be contextualised within the literature of Quality management. This process will seek to identify the implications derived from this data for an Islamic model suitable for some Arab and some Islamic countries, to implement TQM.

The study is based on the proposition that management concepts such as TQM are universal, regardless of the national culture. Therefore, the implementation would be the same anywhere, under any culture. This study attempted to determine if this was in fact the case in two Arab countries, which share the same Islamic and Arabic background but have differences in organisational cultures. Within this, it sought to explore the perception of leadership, customer, resources, culture business results, policy, strategy and process & systems, as indicators of the understanding of the principles of TQM, which would have a significant impact on the implementation process of TQM.

For reasons of clarity, the discussion is grouped under four headings, as follows:

Company background

This section covers more general aspects and present comparisons between companies in Oman and UAE.

Malcolm Baldrige criteria award

This section covers the perceptions and the understanding of these criteria in implementing TQM in Oman and the UAE.

The concept of continuous improvement

This covers the principle of continuous improvement in the journey of TQM and the perception of this concept in companies based in Oman and the UAE.

Top management commitment

This covers the understanding of top management commitment to TQM principles as a driving force to implement TQM, in Oman and the UAE.

7.2 COMPANY BACKGROUND

The first question considered was that of the 'definition' of Total Quality Management itself. It was concluded that:

there was significant difference in TQM understanding and the policy of TQM between companies implementing TQM in Oman and the UAE.

In the literature review chapter two, it was indicated that TQM is very broad and ill defined and there is no 'universal' definition of TQM. The overwhelming understanding and definition of TQM from the participating organisations in the UAE was:

a customer focused activity with a theme of continuous improvement.

In contrast, companies in Oman, viewed TQM as meaning

Improve performance and reduce mistakes.

As discussed in the literature review there are no wrong and right answers for the definition of TQM however common themes established were the need for customer focus and continuous improvement through people.

This result was expected because definition and the policy of TQM should be tailored to the need of the company therefore such definition will be different from one company to the another.

Another question was whether, the number of foreign firms would have an impact on TQM implementation in Oman and the UAE. It was discussed in the

literature review that TQM is a western management concept. Therefore, the perception of this concept would be easy in foreign firms, because they are from the same or a similar organisational culture.

The hypothesis (10) that there is a significant difference in the number of foreign firms between Oman and the UAE was expected. This means that companies in the UAE than in Oman will better understand the concept and the principles of TQM.

Therefore it would be expected that there would be a significant difference in TQM implementation between Oman and the UAE because of the number of the foreign firms in the UAE. This hypothesis was tested and a significant difference at the 0.05 level was established using (t) test

Another question was whether the difference of nationalities making up the workforce would effect the implementation of TQM.

It was noted earlier that in the Omani companies, more than 95% of the workforce were Omani nationals, according to the Omani chamber of commerce, whereas in the companies sampled in the UAE, 85% of the workforce were from different nationalities, according to Dubai Chamber of Commerce.

The hypothesis (11) that there is a significance difference in the number of nationalities making up the workforce between Oman and the UAE.

This means that higher densities of a foreign workforce with a particular Arabic culture will have an effect on whether TQM implementation would be successful.

Therefore it would be expected that there would be a significant difference in TQM implementation between Oman and the UAE because of difference on nationalities making up the workforce in the UAE. This hypothesis was tested and a significance difference at the 0.05 level was established using (t) test.

Another question was the capital employed and its effects on the implementation of TQM.

It was discussed in the literature review that long programs of education and training are needed to understand the concepts of TQM, and these are costly to maintain in the long term. Therefore it was expected that higher capital employed would effect the implementation of TQM between companies in Oman and the UAE .

The hypothesis (12) that there is a significance difference in the capital employed between companies in Oman and UAE. This means the higher capital employed will effect TQM implementation so that a company could spend on training and educating the workforce on the concept of TQM. Therefore it would be expected that there would be a significant difference in TQM implementation between Oman and the UAE because of the capital employed in the UAE companies. This hypothesis was tested and a significant difference at the 0.05 level was established using (t) test.

7.3 THE BALDRIGE QUALITY AWARD

The literature survey highlighted the plethora of possible measures of TQM implementation. It emerged during the literature survey that:

“There was no common/ universal measure of TQM implementation which could be used”

The main reason for selecting the Baldrige quality award as a measure of in the implementation of TQM in this study was because it involves assessment against written criteria, which were developed from the input of hundreds of people with expertise in quality management and have been reviewed by managers from many sectors of business. The Malcolm Baldrige National Quality Award has become one of the most important developments in the history of TQM, and also the award criteria are used widely as a guideline to quality implementation and improvement in organisations (DeCarlo & Sterett, 1991)

The award criteria are as follows:

7.3.1 LEADERSHIP:

It was established in the literature review that a key issues in TQM implementation is the perception of leadership and its role in driving the total quality management process. Therefore the hypothesis (1) that there is a significant difference in companies perception toward leadership between Oman and UAE was tested. This means that companies in Oman perceive the role of leadership differently than that

in the concept of TQM and this has affected the implementation of TQM in the Omani companies. The role of leadership was perceived more positively in the UAE companies.

The perception was measured on 7- point Likert scale.

The results of the reliability test was (.95) which indicates the scale is reliable and measures what it is meant to measure.

The hypothesis was tested and a significant difference at the 0.05 level was established using (t) test.

Therefore, it was concluded that

There is a significant different in the perception of leadership in the TQM concept between Oman and UAE, and this has had an impact on TQM implementation .

The hypothesis was accepted

7.3.2 CUSTOMER SATISFACTION

It was established from the literature survey that the goal of the TQM principles is competitively to meet customer requirements. Therefore the hypothesis (2) that there is a significant difference in companies perception toward customer satisfaction between Oman and the UAE was tested.

This means companies in Oman perceive the concept of customer satisfaction differently than that in the concept of TQM and this has affected the implementation of TQM in the Omani companies. The concept of customer satisfaction was perceived more positively in the UAE companies.

The perception of customers satisfaction in the TQM concept was measured on 7 point Likert scale. The results of the reliability test was (.87) which indicates the scale is reliable and measures what it is meant to measure.

This hypothesis was tested and a significance difference at the 0.05 level was established using (t) test.

Therefore it was concluded that:

There is a significant difference in the perception of customer satisfaction in the TQM concept, between Oman and the UAE, and this has had an impact on TQM implementation.

The hypothesis was accepted.

7.3.3 INFORMATION AND ANALYSIS

From the literature survey it was indicated that central to the TQM process is the provision to sustain the need for information which is accurate, timely and accessible to personnel as required. In addition to data collection, the quality improvement process requires analysis of data to facilitate and to monitor the follow - up of quality improvement activities. Therefore the hypothesis (3) that

there is a significant difference in companies perception toward information and analysis between Oman and the UAE was tested.

This means that companies in Oman perceive the concept of information and analysis differently than that in the concept of TQM.

The perception of information and analysis in the TQM concept was measured on a 7-point Likert.

The reliability coefficient was (.82) which indicates that the scale is reliable and measures what it is meant to measure.

The hypothesis was tested and a significant difference at the 0.05 level was established using (t) test.

Therefore it was concluded that:

There is a significant difference in the perception of information and analysis in the TQM concept between Oman and the UAE, and this has had an impact on the TQM implementation.

The hypothesis was accepted.

7.3.4 STRATEGIC QUALITY PLANNING

From the literature survey it was established that according to TQM concept, all companies should develop a high quality position in the market place. Strategy should concentrate on identifying the position that makes the best use of each particular company's own strengths. All companies should pursue quality in as far as the costs of ensuring it are exceeded by the benefits. Therefore, the

hypothesis (4) that there is a significant difference in companies perception toward strategic quality planning between Oman and UAE was tested.

This means that companies in Oman perceive the concept strategic quality planning differently than that in the concept of TQM, and this was expected to effect the implementation of TQM in the Omani companies.

The perception of strategic quality planning in the TQM concept was measured on a 7-point Likert scale.

The reliability coefficient was (.94) which means the scale is reliable and measures what it is meant to measure.

This hypothesis was tested and a significant difference at the 0.05 level was established using (t) test.

Therefore it was concluded that:

There is a significant difference in the perception of strategic quality planning in the TQM concept between Oman and the UAE, and this has had an impact on TQM implementation.

The hypothesis was accepted.

7.3.5 HUMAN RESOURCE MANAGEMENT

From the literature survey it was established that one of the primary components of the TQM concept with regard to human resource (HR) development and management is education and training. Education is needed on the concept of TQM and training is necessary for employees in an organisation to utilise the

various techniques available to support the TQM process. Therefore, the hypothesis (5) that there is a significant difference in companies perception toward human resource management between Oman and UAE was tested. This means that companies in Oman perceive the concept of human resource management differently than that in the concept of TQM. This was expected to effect the implementation of TQM in Omani companies. The concept of human resource management was perceived more positively in the UAE companies.

The perception of human resources development and management in the TQM concept was measured on a 7-point Likert scale.

The result of the reliability test was (.94) which indicates the scale is reliable and measures what it is meant to measure.

This hypothesis was tested and a significant difference at the 0.05 level was established using (t) test.

Therefore it was concluded that:

There is a significant difference in the perception of human resource development and management in the TQM concept between Oman and the UAE, and this has had an impact on TQM implementation.

The hypothesis was accepted .

7.3.6 BUSINESS RESULTS

From the literature survey it was established that the results and value of a total quality management initiative to a company cannot be accurately measured with known and accepted indices or measures. In the total quality concept there are different types of measurement area, namely: External, both soft (Customer satisfaction) and hard (Benchmarks/ quality award), and Internal, both soft (leadership/ culture change) and hard (quality cost/ reject rates). The term 'soft' is used to mean subjective with high human and low technology content and 'hard' refers to objective measures with low human and high technology content. Therefore the hypothesis (6) that there is a significant difference in perception towards business results between companies in Oman and the UAE was tested. This means that companies in Oman perceive the concept of business results differently than that in the concept of TQM. This was expected to effect the implementation of TQM in the Omani companies. The concept of business results was better understood in the UAE companies.

The perception of business results in the TQM culture was measured on 7-point Likert scale for Oman and the UAE.

The result of the reliability test was (.92) which means the scale is reliable and measures what is it meant to measure.

This hypothesis was tested and a significant difference at the 0.05 level was established using (t) test.

Therefore the hypothesis

There is a significant difference in the perception of business results in the TQM concept between Oman and the UAE, and this has had an impact on TQM implementation.

The hypothesis was accepted.

7.3.7 RESOURCES

From the literature survey it was established that resources, both financial and non financial, should be identified as part of the TQM concept. Therefore, the hypothesis

(7) that there is a significant difference in perception towards resources between companies in Oman and UAE was tested. This was expected to effect the implementation of TQM in the Omani companies. The perception of the concept of resources was better understood in the UAE companies

The perception of company resources in the TQM concept was measured on a 7-point Likert scale. The reliability coefficient was (.93) which means the scale is reliable and measures what it is meant to measure.

This hypothesis was tested and a significance difference at 0.05 level was established using (t) test.

Therefore, it was concluded that:

There is a significant difference in the perception of company resources in the TQM concept between Oman and the UAE, and this has had an impact on the TQM implementation.

The hypothesis was accepted.

7.4 THE CONCEPT OF CONTINUOUS IMPROVEMENT

From the literature survey it was indicated that the concept of continuous improvement is a key important issue in the Total Quality Management culture. The external demands for quality are continuously being increased. Therefore, continuous quality improvement of goods and services produced by companies is necessary. Competitive advantage can thereby be achieved. Therefore, the hypothesis (8) that there is a significant difference in the perception of continuous improvement between companies in Oman and the UAE was tested. This means that companies in Oman perceive the concept of continuous improvement differently than that in the concept of TQM. This was expected to effect the implementation of TQM in the Oman companies. The concept of continuous improvement was better understood in the UAE companies.

The perception of the continuous improvement concept in the TQM concept was measured on a 7-point Likert scale.

The results of the reliability test was (.92) which means the scale is reliable and measures what it is meant to measure.

This hypothesis was tested and a significance difference at the 0.05 level was established using (t) test.

Therefore it was concluded that:

There is a significant difference in the perception of continuous improvement in the TQM concept between Oman and the UAE, and this has had an impact on the TQM implementation.

The hypothesis was accepted

7.5 THE CONCEPT OF TOP MANAGEMENT COMMITMENT

It was discussed in the literature survey that top management commitment is the driving force for Total Quality Management implementation. It starts with a vision and from commitment to this vision, the top management will find a way to build trust, to inspire and to bring the vision to reality. Therefore the hypothesis (9) that there is a significant difference in companies perception towards top management commitment between Oman and UAE was tested. This means that companies in Oman perceive the concept of top management commitment differently than that in the concept of TQM. This was expected to have an effect on the implementation of TQM in the Omani companies. The top management concept was perceived more positively in the UAE companies.

The perception of the continuous improvement concept in the TQM concept was measured on a 7-point Likert scale for Oman and the UAE.

The results of the reliability test was (.85) which means the scale is reliable and measures what it is meant to measure.

This hypothesis was tested and a significant difference at 0.05 level was established using (t) test

Therefore it was concluded that:

There is a significant difference in the perception of top management commitment in the TQM concept between Oman and the UAE, and has had an impact on TQM implementation.

The hypothesis was accepted.

1.6 CONCLUSION

The results obtained in this study indicate that there are significant differences between the total quality management concept as presented in the literature and as perceived by Omani companies. The results indicates that companies in the UAE, in contrast, perceived TQM in a more positive manner. This, it was concluded was due to the number of foreign firms, different nationalities of the workforce and higher capital employed for education and training. All these factors was expected to influence the implementation process of TQM between Oman and the UAE.

The hypotheses was tested at 0.05 level using (t) test.

Given the apparent gap between total quality management concept and the Omani companies' perceptions of TQM, there is a need to translate the concept of TQM to the Omani national culture. Since the Omani workforce consist of 95% Muslim Omanis.

Therefore the Islamic concept might eliminate some of the misperception about concept of TQM. If translated to the Islamic concept

The next chapter will present an Islamic framework to guide the implementation of TQM in Oman and its translation to the concept of TQM. .

CHAPTER EIGHT

ISLAMIC FRAMEWORK FOR IMPLEMENTING TQM IN MUSLIMS COUNTRIES

8.1 INTRODUCTION

This chapter presents the Islamic concept framework for implementing Total Quality Management in the Sultanate Oman, which can also be applied to other Muslim countries. This framework is not intended to criticise the concept of total quality management, but to translate the concept of TQM into the Islamic concept for better implementation results in some Arabic and Muslim countries.

It was indicated in the literature review that many people in the West believe Islam is only an organised system of faith and worship. But, in fact, Islam is not only an organised system of faith and worship, it is also a comprehensive system of life that, in addition to faith and worship, provides guidance on complex issues of modern management, economics, and technology. Islam addresses the most minute and detailed issues in the private and public life of Muslims (Siddiqi,187, Hassan, 1994, Chapra, 1993, Ahmed, 1991, Waliyullah, 1985, Muslehuddin, 1988, Usmani, 1995, Amin, 199, Nasr, 1994, Abu - Rabi, 1995, A'la Maudoodi, 1987, Khan,1988, Mas'ud,

1995). In short, the original message of Islam is for the Muslim, a way of life. The search for a solution to the modern problems of the Muslim nations, depends solely on the individual Muslim who has to search for the answers in the light of Islamic teachings and within the framework of those teachings.

8.2 THE ISLAMIC CONCEPT

To Muslims, the Quran is the primary source of guidance. That is the claim, which the Quran advances. “ This is the book; in it is guidance sure without doubt, to those who fear God; who believe in the unseen, are steadfast in prayer, and spend out of what we have provided for them; and who believe in the revelation sent to thee; and sent before thy time, and their hearts have the assurance of the hereafter. They are on (True) guidance, from their Lord, and it is these who will prosper”.(Quran,II:2-5). It is meant to offer guidance to those who seek it. Islam differs from abstract ethics in that it purports to possess a religious sanction for those who choose to follow it, and it cover a wider field of activity than what was envisaged by other religions. According to Latif (1977) the essential purpose of the Quran is to develop in human being's a belief, the primary function of which is to enable them to live in peace and develop their potential to the full with themselves and in peace with the world of external relations, although, in so doing there are serve a deeper purpose as well .

This wider applicability, which is beyond the reach of theoretical ethics or of any exclusively secular concept of life, is warranted by the notion maintained by the

Quran that “ Death is not the end of life but a sphere of life, marking a further stage in the making of the end forward” this means that this world is a field of the next world. The Quran is the view of the possibilities communicated and the life to follow is conditioned by the life already lived (Mohammad 1996). The ultimate purpose of the Islamic concept is perfection of the human being. It is this purpose, which has to govern the character of the life one has to live in the present. The belief system which the Quran aims to build is, therefore, to view in one sweep the entire course of human life, the present and what is to follow, and treat it as a single entity, and adjust its movement accordingly.

“Your creation and your resurrection are but like a single soul” say the Quran (Quran XXXI: 27). The Islamic concept recommended by the Quran is summed up in but a single directive: “ *Ammanu wa Salihati*”, “ Believe and work righteously”. The life of action suggested in the Islamic concept is that one has to grow conscious of certain basic realities or truth of life and to see that whatever one thinks or does is in conformity with them.

The Islamic concept is expressed in the form of doctrinal beliefs, which every Muslim has to profess and attempt to implement in his daily activities. Of those beliefs, two are regarded as of primary importance from the standpoint of righteous living.

Firstly, in the Islamic concept, every Muslim has to believe in the Unity of God by recognising, that the entire universe, both visible and invisible, owes its existence to one supreme being and is sustained by him (Gauhar, 1976; Hakim, 1993). As a corollary to this, every Muslim has to accept the idea that the universe and

everything therein are created with a definite purpose, and that this purpose has a specific relevance to the life of all human beings, and implies a specific message to mankind as a whole. Every Muslim, therefore, has to believe the same message, *ad- din*, as it is called by the Quran has been delivered, from time to time, in every part of the world and to every section of mankind by selected men “ *Mursalin or Messenger - Bearers or Prophet, the last in the order being Muhammad (Peace be upon him) through whom this message has been re-affirmed in its final form.* Second, every Muslim has to believe in a life hereafter. The present life is to serve as a preparation for what is to follow. Such are the fundamental beliefs, which all Muslims have to entertain in Islam and express in righteous activity (See Hakim 1993).

The Islamic concept process is to develop in Muslims a sense of inward peace, operating for peace among mankind, a sense of peace which shall keep them company in the life hereafter as well. States the Quran :

“ Those who believe and whose hearts find rest in the thought of God - indeed, it is in the thought of God that the heart (of mankind) doeth really find rest - those who believe and act righteously, joy is for them, and a blissful home to return to (Quran,XIV:29).

8.3 THE BROAD CONCEPT OF ISLAM

The basic concept which Islam initiate in the human mind is the concept of the unity of God - a concept on which is based on the other concept, the unity of

mankind, to rest and receive life and sustenance therefrom. *Lahaha illallah*, 'there is none worthy of worship except God' is the concept on which such strong stress is laid that the entire Quran seems to be nothing else than an exposition of its implications and a commentary of it (see Latif 1977).

The unity of God has a pragmatic value to human beings in social relations. The idea that there is none worthy of worship except God, makes an irrelevance of colour and race, and also, every hierarchical conception of life, of all distinctions, social and political. It was a revolutionary slogan, aiming at the liberation of the human being. It restored dignity to human nature by placing human beings next to God and making righteous living the sole test of superiority of one over another. To Gauhar (1976), the Islamic concept of God is definite, and has both a positive and a negative side to it. The positive side is that God is one and one only. The negative side is that there is none like Him. And when there is none like Him, it follows that whatever attributes might be assigned to God cannot be assigned at the same time to any other. This stress on the uniqueness of God, both in His essence and in His attributes, becomes intelligible when we see that the Prophet is but a human being and a servant of God. The very basic creed which every Muslim has to profess runs in the following words:

"I affirm that there is none worthy of worship except God, that He is one, with none to associate with him, and I affirm that Muhammad is His servant and message bearer." The creed is worded so, simply to prevent the Prophet from ever being hailed as God or as His incarnation, or invested with the attributes and honour exclusive to God. That was the reason why, notwithstanding the numerous

dissension which arose among Muslims after the death of the Prophet (Peace be upon Him), no difference was ever entertained among them on the question of his personality. Not many hours had passed since the Prophet's death, when Abu Bakar , the Prophet's father in law, his best friend and the first Caliph of Islam, ascending the pulpit, proclaimed:

“ He who worshiped Muhammad, let him know that Muhammad is dead; and he who worship's God, let him know that God is living, and will never dies”(Nadvi, 1996)

He then recited the following verse from the Quran:

“ Muhammad is no more than an apostle; other apostles have already passed away before him: if he die, therefore or be slain, will ye turn upon your heels? But he who turneth on his heels shall not injure God at all; And God will certainly reward the thankful.(Quran, III:144).(Nadvi 1996).

These concepts have a mystic significance, but a large majority of them have a pragmatic value for human beings. Even those, which lend themselves to mystic interpretation, have a value of their own in the context of human endeavour toward perfection, both individual and collective.

The belief in the unity of God and His attributes, therefore, is to express itself in a form of righteous living to develop an integrated personality for the individual and a united life for mankind. That is the meaning of the Prophet's exhortation to mankind to “ create in one's self the attributes of God”. But the point to note is this. The attributes of God, numerous as they are, do not function singly. They blend one into another in the progress of expression. In conformity to this way of

God or *sunnat* - *Allah*, mankind will have to correlate the qualities embedded qualities of God in a manner productive of harmony in life (Nadwi,1994).

In short, Islam is a way of life. It contains rules for all aspects of life from individual duties to political and economic systems and even the art of war. It provide a broad framework to guide family life; the relationships of an individual with his fellow citizens; attitudes towards others; the responsibilities of the individual within society; rules for economic activities and tasks the responsibility of governors..

8.4 ORGANISATIONAL BEHAVIOR IN ISLAM

Several important areas in which individual attitudes and behaviour in Islamic organisation tend to differ from Western organisation. Analyses of decision making by Western management concept primarily take into account worldly factors and their interrelationships on the bases of issues, problems among other. That is, the parameters of decision making on the Western concept which is set by observable and worldly events systems thinking. Whereas the Islamic concept takes on broader perspectives. The Muslim believe decisions should be made while perceiving interrelationship between material and economics incidents as well as spiritual and social events. Therefore the organisation in the Islamic concept present

1) Universal set of Beliefs.

2) Universal set of values and principles A framework to guide all aspects

of life: Family, Social, Economic and political.

3) A framework to enable adaptation to changing conditions within its basic values and principles.

According to Shareef (1988) these principles could be applied to Organisational goals:

(a) Integrate the Universal principle and derive goals throughout the organisation as a foundation for behaviour.

(b) Cannot produce and supply goods and service that are forbidden and whatever is produced must be of best quality possible.

8.4.1 INDIVIDUAL AND INTERPERSONAL BEHAVIOR

Quran and Sunnah lay down comprehensive guidelines for training individual Muslims to be educated, skilled, within the organisation as well as at home and the external environment. Some of these guidelines are:

- 1) Belief in God and engaging in honourable work are mandated as a combination.
- 2) Engaging in the promotion of good and forbidding of evil among mankind is also mandated as a combination.
- 3) Regularly scheduled worship and charity are mandated as a combination.
- 4) Fasting and pilgrimage are mandated
- 5) Mutual rights and duties between husbands and wives, parents and children, employers and employees are delineated.

6) Acquiring knowledge, even it involves long - distance travel, is encouraged
Shareef (1988).

8.4.2 SEEKING EXCELLENCE

Islam does not only encourage individuals to work, but also motivates them to seek perfection and excellence. The Quran states:

“ If ye do good ye do good for your won souls, and if ye do evil, it is for them
(in like manner) (17: 7)

“ And ye (mankind) perform no act, but We are Witness of you when ye are engaged therein”(10:61)

“ Lo! Allah causeth those who believe and do good works to enter the Gardens underneath which river flow. Lo! Allah doth what He intendeth”(22: 14)

“ O, ye who believe !Bow down and prostrate yourselves, and worship your Lord, and do good, that happily ye may prosper”(22:77)

“ And each one hath a goal towards which he turneth; so vie with one another in good works”(2: 148)

The Prophet (Peace be upon Him) said:

“ The employee who worships Allah through discharging his duties to his employer the best of their abilities and sincerely and obediently will have two rewards” (Al - Bukhari and Moslem)

“Allah likes that when someone does anything, it must be done perfectly” (Al - Bukhari and Moslem)

“ The successful is he who achieves great achievements in the worldly life and work sincerely for the Hereafter, contented with whatever has been granted to him by Allah” (Al - Bukhari and Moslem)

Therefore seeking excellence in every work, according to Islam is a moral and religious duty upon all Muslims. Accordingly, seeking excellence in management, economics, education and every other fields of human endeavour are an Islamic duty upon all Muslim.

8.5 AIMS OF THE ISLAMIC FRAME WORK

It was indicated in earlier chapters that Omani workforce consist of 95% Omani Muslims which means that Islam is a major contributing factor to the Omani way of life . Therefore the aim to search for an Islamic answer to implement Total Quality Management in Oman and to take into consideration cultural differences in order to prevent failure in implementing TQM, which occurs at present and to translate the concept of Total Quality Management into an Islamic principles, as a way of maximising the Islamic values through practical integrated means, whereby moral values are integrated into the work- place. This is the original message of Islam.

The Islamic framework seeks to provide an environment in which the individual Muslim is able to have constant contact with his God. Just as the institutionalised lunch hour was designed to feed the body and give it some time to rest so that when the individual returns to the job, his body is re - energised, prayer time would re energise the spiritual and psychological part of the individual Muslim.

The assumptions behind the establishment of prayer times in the Muslim world are:

Doing prayers (*Salah*) five times a day is the duty of every individual Muslim and no job or work can excuse nor interfere with them. Having complied with Allah's requirement by praying, an individual can contemplate instantly what he has done wrong so that it can be corrected through his internal self - conscious mechanism.

The Islamic framework should be understood as representing a completely different method of introducing and implementing any management concept to some countries in the Muslim and the Arab world. This framework is not solely 'religious', as the reader might think; rather, it combines scientific, moral and religious elements .

This Islamic framework should be understood in the context of the realities of the Muslim world, as well as the aspirations of its people. While this Islamic philosophical framework has different dimensions from the Westerner's perspective, nevertheless this framework addresses itself to the needs of the individual Muslim.

This framework will not be fully understood until reality is perceived from an Islamic perspective, in line with Heady (1979, p. 67) comment that: "the problems lies in choosing a model that matches reality closely enough to aid in comprehending it"

The need for such a framework was established from the results of the study, to implement TQM in an environment where the Islamic religion is a major influential factor such as in the Sultanate of Oman.

8.6 ISLAMIC FRAMEWORK

The major emphasis in the Islamic framework is on the sources of management in the Islamic concept. The first two sources (Quran and Sunnah) are discussed in detail because of their importance in Islamic concept.

Islam is very strong in the believer's mind and heart, but lacks credibility in its application because as yet there is no management framework based on Islamic concepts that takes into account the problems of modern Islamic society. Thus, these primary and secondary original sources may pave the way to develop an Islamic answer to the countless management and social problems of the Islamic world. These various sources will enable the outcome and the end results to be flexible and suitable for the time and the place. These sources are divided into two categories: primary and secondary.

8.6.1 THE PRIMARY SOURCES:

The two primary sources of Islamic concept are the Quran and the Sunnah.

1 Quran

The Quran, which literally means 'that which is read' or 'that which is recited' was revealed through the medium Gabriel to the Prophet Muhammad (peace be upon him) first in Makkah and then in Madinah, over a period of a little over twenty - years.

Although the Quran is the first source of Islamic law, it does not contain a detailed corpus of legislation. Although a few strict actions are very clearly spelled out and need no translation or interpretation, the Quran in general draws the larger boundaries of Islamic law within which all human actions can be confined. It provides general guidance and a framework to Muslims within which they should structure their legal, social, political and management systems. Except where explicitly spelled out, the Quran enunciates general principles and delineates broad outlines, leaving the details and the subsidiary questions to the discretion of individuals, as times, place and social circumstances require. The Quran addresses all humankind, without distinction of race, region, language, or time. Furthermore, according to Hamidullah (1968 p 22), “the Quran seeks to guide humans in all walks of life : spiritual, temporal, individual and collective. It contains directions for the conducts of the head of states, as well as a simple commoner, of the rich as well as the poor, for peace as well as for war, for spiritual culture as for commerce and material well being.”

2 The Sunnah

Sunnah literally means ‘the path’, ‘the road’ or ‘the way’ of the Prophet Muhammad (peace be upon him) and is used to denote his actions, deeds, and utterances (other than the Quran). It consists of thousands of dicta, commendations of certain actions upon various occasions, explanations of various phenomena, and approval or disapproval or both of the deeds of other men around him. The Sunnah is divided into three parts. The first (*al - sunnah al - qawliyah*)

contains the traditions, or *al - hadith*, which are the statements, sayings, and utterances of the Prophet (peace be upon him). The second (*al - sunnah al-fi'liyah*) consists of traditions relating to the deeds and actions and actual performances of the prophet (peace be upon him). The third (*al - sunnah al - taqirriyah*) is the tradition of the tacit approval - that is, deeds (either those which had occurred before the Prophet's time or those which took place with his full knowledge) that are deemed acceptable because of his silence (Mahmassani, 1961p 71). Such sayings have been classified under the following topics: revelation, science and knowledge, cleanliness and ablution, prayers, funerals, taxes, pilgrimage, trade and commerce, social actions, inheritance, defiance and holy war, values and character, marriage, divorce, distribution, of wealth, health, duties and responsibilities, functions of the executive, work, and management of justice. In essence, a large portion of the *Shari'ah* (*means the commands given by God to His servants, which have been brought by any of the Prophets*(Hasan 1993, P1) contained in the Quran. However, since the Quran is not concerned with the details and analytical description of each law governing the different and ubiquitous activity of a Muslim's life, something is needed to explain the Quranic law and to add an additional source to the Islamic jurisprudence. Consequently, the *Sunnah* (Tradition and Hadiths) explains and amplifies the principles of the law embodied in the Quran and adds to it new legislation and sanctions considered by the prophet to be important. Muslims believe that the Sunnah is a source of law, which is supplementary to the Holy Quran.

According to the Quran “ And We have revealed the Scripture unto thee only that thou must explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe. (Quran, XVI:64)

In another place, the Quran states that God had revealed the exhortation (the Quran) to Muhammad (peace be upon him) so that he could explain it to the people of his time and of the generation to come.

THE SECONDARY SOURCES:

A) *Ijma*: the consensus of the Muslims jurists arrived after consulting Quran and Sunnah at one particular time. Consensus of opinion with its varying interpretations whether it is the consensus of opinion of the companions of the Prophet (peace be upon Him) alone, consensus of the entire community, or consensus of the jurists in each age on a rule of law. The last meaning that is agreement of Jurists a rule of law was accepted by all schools of Islamic thought.

Most important source after the Quran and the Sunnah.

B) *Qiyas*: Individual analogical deduction. The extension of the rule of a specific case established in the texts (Quran and the Sunnah) to a new case awaiting decision on the basis of a common underlying cause. Analogy is used in Islamic law to extend the rule provided in a text for a specified entity or thing to a new case not specified in the text This is achieved by identifying an underlying cause for than be identified in the new case, the hukm in the text is extended to the new

unspecified case. The validity of such analogy depends mostly on the discovery of the correct underlying cause in the text.

C) *Istihsan*: The principal according to which the law is based upon a general principle of the law in preference to a strict analogy pertaining to the issue. This method of interpretation may be employed for various reasons including hardship.

Istislah or *al - Masaleh al - Mursalah*: making a decision that will serve the public welfare even though such, decision is never mentioned in the Quran or the Sunnah.

D) ‘*Urf*: social customs that do not conflict with Islamic principles, whether the custom is private, public, local or otherwise. Also insofar as it means the custom prevailing during the period of the Prophet (peace be upon Him), which is used to assign meanings to terms in the text (Quran and Sunnah), that is, it is used to discover the intention of the Lawgiver. This is not to be confused with customs that may be prevailing in other ages and in territories other than Arabia of the Prophet (peace be upon Him) time.

E) Preventive legislation (in Arabic, *Sadd al - Dharai*): an action permitted by the Shari’ah could be prohibited to prevent possible economic or moral corruption.

These methods are a framework to address human problems, to enable society to adopt to changing circumstances whilst keeping Islamic values and principles.

8.7 ISSUES OF IMPLEMENTING TQM IN OMAN

It was established in chapter one that Omani workforce consist of 95% Omani Muslims which means Islamic tradition have impact on the way organisation managed, because of the Omani norms and values. Laurent (1986) and Schein (1984), asserted that to gain a deeper understanding, to the pattern of managerial practices and cultural differences, we must explore the category of basic beliefs in and across nations. Schein (1984) argues that the study of beliefs is important because:

1. through an understanding of beliefs, we can translate most of the behaviours observed, particularly the seeming difference between individualism, and intense commitment to group work and consensus in some culture.
2. it allows an understanding of how intense hostility toward authority figures can coexist with intense loyalty to group and;
3. investigating beliefs permits one to explain why an organisation or nation would seek the help of expert and consultants to improve productivity and effectiveness, yet ignore their suggestions for improvement.

Therefore the overall goals of the Islamic framework in the implementation of TQM in Oman is to consider the culture differences which will incorporated into daily Omani values. The framework will represent a well planned change strategy in which there is mutual goal setting for the purpose of TQM in the company, to progress from the present stage to the future stage which the company wants to reach, using Islamic

sources to speed up the changes and get organisation members at all levels commitment to these principles.

8.7.1 PROCESS

Within the Islamic framework the change process depends entirely on the ability of the leadership to transmit a vision based on Islamic principles, beliefs and values, or at least on foundations that do not violate or contradict them. What is required most, here, is a framework that preserves the Islamic identity in the face of cultural and social invasion by foreign ideas and practices. The Islamic framework is likely to speed the commitment to Total Quality Management implementation .

In what follows discuss the findings of the research in light of the Islamic framework. In particular it will discuss: Top management commitment, continuous improvement and the critical success factors.

8.7.2 TOP MANAGEMENT COMMITMENT

It was discussed in the literature review that top management commitment is one of the key issues in the success of TQM principle implementation. The top management will start with a vision and from commitment to this vision, the management will find ways to build trust, to communicate, to inspire and to bring

the vision to reality. Without top management commitment, the process of TQM implementation will have limited success.

From the results of this study it was established that top management in Oman concentrate only on short term planning, It was also found that most companies are reactive and not proactive. Therefore, their objectives are not well explained and not realistic. It was also found top management have low involvement in the day to day promotion of TQM activities, so they do not display commitment. This shown by low scores attendance of TQM conferences , seminar and lecture to improve knowledge and low levels of top management participation in TQM training sessions, whereas companies in the UAE have long term planning, and high scores for participation in TQM activities, inside the company and out side.

The results are an indication of Omani companies' misperception of top management commitment to the TQM principles, which has an impact on TQM implementation. These results also show ignorance of basic principles of Islamic management, as well as the influence of other management concepts introduced by the colonial power, as discussed in a prior chapter.

This misperception came from the forced imposition of top management ideas on the Omani work environment at the moment. The top management in Omani companies do not believe in attending conferences or seminars to show commitment, they think only lower management should attend these seminars, and that there is no need for top management to participate in TQM training sessions. These were themes emerging from the interviews with some Omani top managers.

The reasons for the higher scores from the UAE companies in the top management commitment are the multi - nationality of the workforce and number of foreign firms, because the management teams might have been exposed to these sorts of management concepts before. In contrast, in the Omani companies the workforce consist of 95% Omani Muslims, there are fewer foreign firms. All these reasons have contributed to the low scores and the misperceptions of the concept of top management commitment in the Omani companies.

If the concept of top management commitment translated into the Islamic concepts, the results and the perceptions of top management commitment, might have been different. The Islamic concepts emphasis the commitment of top management, as does TQM. The Islamic concept, however, is different in that the emphasis is on, commitment not only from the top management, but also from all Muslims involved in the organisation, to translate words into action, the Quran stresses this: “ ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of God, that ye say that which ye do not” (The Quran LXI: 2-3) This verse emphasises that people had talked much, but had failed to back up their resolutions with action. Implementation of this Islamic principle might increase the commitment of the top management and, indeed, of all employees, to the company’s vision and strategy, which might have a positive impact on TQM implementation in Omani companies. It would also highlight the importance of the Islamic management which existed 14 centuries ago.

8.7.3 CONTINUOUS IMPROVEMENT

It was established in the literature review that the concept of TQM is based on continuous improvement. TQM was defined in prior chapters as “a people management system. That aims at creating a customer focused continuous improvement culture within an organisation”. This definition, as discussed in the literature survey, involves a change process, manifested as an on - going and never ending transition from the present state (pre TQM) to some future state. It was explained that total quality is the end state to which organisations aspire, while total quality management refers to the process of getting there.

From the results of this study, it was established that management in Oman scored low on improvement activities, planning for improvement and prevention orientation process. Also, companies in Oman scored low in applying a continuous improvement cycle at work and training to look for continuous improvement activities, whereas companies in the UAE scored more highly in continuous improvement activities.

Also, the results are an indication of Omani companies’ misperception of the continuous improvement concept in the TQM principles, which has an impact on TQM implementation. This results show ignorance of basic principles of Islamic management and also the influence of other management concepts introduced by the colonial power, as discussed in a prior chapter.

This misperception came from the forceful imposition of the continuous improvement concept on the Omani work environment. In general, the Omani

companies attach no importance to spending time on improvement activities, planning for improvements, or applying continuous improvement cycle in the daily work and activities, as revealed in the interviews with some Omani top management, when asked their views of the Concept of continuous improvement.

The reason for higher scores of the UAE companies on the concept of continuous improvement is because of top management commitment to this concept, and their belief in the process of change through these activities. The workforce also believe in this concept, to which they might have been exposed to before. In contrast, in the Omani companies 95% workforces are Omani Muslims, and there are fewer foreign firms in Oman. All these factors have contributed in the low scoring and the misperception of the continuous improvement concept in the Omani companies.

If the continuous improvement concept was translated into Islamic terms, the results and the perception of continuous improvement concept, might have different results. Islamic thought emphasises continuous improvement activities through people, as in the TQM concept. In the Islamic concept, the Quran states in a very clear way, which is not subject to misunderstanding or misinterpretation, in two verses, the need for dynamic change as a pre - condition to transformation from the present state to a future state:

“That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower”.(Quran, VIII:53)

“Lo! Allah changed not the condition of a folk until they (first) change that which is in their hearts: and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him”.(Quran, XIII:11)

In this verses the change from the Islamic concept perspective is to bring society, as for as possible, closer to the society visualised by the Quran .

The overall goal of the Islamic frame work in implementing TQM in Oman is to devise a planned change strategy in which there is mutual goal sting for the purpose of TQM in the company which will include present stage of the company to the future stage where the company want to reach using the Islamic sources to speed up the change. The Islamic framework might have a positive result in the concept of continuous improvement, which also might have an impact on TQM implementation in the Omani companies, it will also highlight the importance of the Islamic management which existed 14 centuries ago.

8.8 CRITICAL SUCCESS FACTORS

The Baldrige quality award criteria were used as a method of Implementing TQM in the Sultanate of Oman and the UAE in this study. From the results of this study, it was established that the perception of these criteria in the Omani companies is significantly different from that in companies in UAE, which has an impact on the process of implementing TQM in Oman .

Therefore translating these criteria into Islamic concepts might have a significant impact on the understanding of these criteria in the Omani companies .

The criteria are leadership, customer satisfaction, strategic quality planning, human resource development , management of process quality, quality and operation results and information and analysis :

8.8.1 LEADERSHIP

In the literature review the important role of leadership in the TQM principles was discussed. A lack of leadership was highlighted as the single greatest reason why total quality management initiatives incur problems during implementation. This problem was indicated in the results of this study, in a prior chapter. The role of leadership in the Omani companies was not clear enough in driving the quality initiatives. From the interviews, also, it was found that some of the leadership did not even know what they were doing; in fact, they were only repeating the consultant's words. The lack of leadership consultation with the work force in what to improve and how to improve led to this kind of result.

The results are an indication of Omani companies' misperception of the leadership concept in the TQM principles, which has an impact on TQM implementation. This result also shows ignorance of basic principles of Islamic management and also the influence of other management concepts introduced by the colonial power, as discussed in a prior chapter.

This misperception came from the forceful imposition of leadership, in the definition of TQM concept on the Omani work environment. The leadership in the Omani companies have no long term plans, their vision is not clear, and their objectives are not realistic. Also, the leadership were not visibly involved; there was no demonstration of leadership involvement in the promotion of TQM.

The reason for higher scores of the UAE companies in the concept of leadership, was because of top management in the UAE companies perceived the role in the same way as in the TQM concept. Also, the UAE companies workforce are more familiar with the concept of leadership due to the multi - nationality of the workforce, who might have been exposed to such concepts before, whereas in the Omani companies, 95% of the workforce are Omani Muslims, and there are fewer foreign firms in Oman. All these reasons have contributed to low scoring and the misperception of the leadership concept in the Omani companies.

If the leadership concept were translated into the Islamic terms, the results and the perception of leadership, might have been different. The introduction of an Islamic framework in implementing total quality management would give leadership a unique role in driving the quality efforts in the company.

Leadership in the Islamic concept means the activity of influencing others to strive willingly to achieve group or organisational objectives within the Islamic framework. It should be noted that leadership in Islam is not meant to be absolute or authoritarian.

The leader in the Islamic concept leads by taking initiatives in sharing decisions with group. The leader must consult with members on every issue concerning the

quality initiative and how to implement it, then obtain their approval before taking actions on such issue.(see Hasan 1993). The Islamic concept looks at the idea of leadership in a positive way that makes it not only desirable, but also necessary in any social order. The Quran stresses this: “O ye who believe! Obey God, and obey the apostle, and those charged With authority among you. If ye differ in anything Among yourselves, refer it to God and His Apostle, if ye do believe in God and the Last day : That is best, and most suitable for final determination(Quran IV:59) “And even if thou hast To turn away from them In pursuit of the Mercy From thy Lord which thou Dost expect, yet speak To them a word Of easy kindness” (Quran XVII:28) outlines the concise definition and meaning of leadership in Islam. Leadership is neither arbitrary nor capricious authority. Rather, it is authority that is exercised by an individual who closely follows the principles outlined in the Quran and the traditions of the Prophet.

Consultation with members of the organisation is the main aim of leadership in the Islamic concept. Even the Prophet of Islam was not exempted from (*Shura*) consultation with his companions; the Quran ordered Him to do so :

“It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him)(Quran, III:159).

After consultation has been held with the organisation members and the decision is taken to implement quality initiative, the group will have to co - operate in

implementing these initiatives; a positive response is a duty of the group. The Quran (XXVI:215) states: 'And lower thy wing (in kindness) unto those believers who follow thee'. The duties of co-operation and consultation are very important in the Islamic concept of leadership.

In short, Islamic leadership can be characterised as a comprehensive system, providing a balance between the duties and responsibilities of the leadership on the one hand, and the duties and the responsibilities on the group on the other hand. The Islamic framework might have a positive result in the concept of leadership in Oman, which also might have an impact on TQM implementation in the Omani companies, as well as highlighting the importance of the Islamic management which existed 14 centuries ago.

8.8.2 CUSTOMERS FOCUS AND SATISFACTION

It was discussed in the literature review that the goal of total quality management principles is continually and competitively to meet customer requirements. In short, it means to be at peace with the customers, by meeting all their demands and expectations.

From the results of this study it was found that the Omani companies scored low in customer complaint procedures, data on customer complaints, and the application of targets to customer satisfaction. Also, there were low scores in employee understanding of the targets relating to customer satisfaction and on forward

customer requirements planning, where as companies in the UAE scored higher in all customer satisfaction activities.

The reason for the higher scores of the UAE companies in the concept of customer satisfaction, is because of the correct perception of customer satisfaction in the UAE, consistent with the TQM concept. Also, the UAE companies workforce are more familiar with the concept of customer satisfaction due to multi nationality of the workforce, which might have been exposed to this concept before, whereas in the Omani companies, 95% of the workforce are Omani Muslims, and there are fewer foreign firms in Oman. All these reasons have contributed to the low scoring and the misperception of the customer satisfaction concept in the Omani companies.

The Islamic concept to customers focus and satisfaction is so broad. it was explained earlier, Islamic thinking only draws larger boundaries of the Islamic law within which all human actions can be confined. It offers to Muslims only a frame of reference within which they should structure their legal, social, political and management systems. Except where explicitly spelled out, the Quran states general principles and describes broad outlines, leaving the details and the subsidiary questions to the discretion of individuals as time, place, and social circumstances require. Nevertheless, the Islamic concept is an integrated system which covers the need and the expectation and development of mankind. In TQM, the existence of a company is meaningless if it does not meet the demand and the expectations of their customers. The same applies in the Islamic concept, i.e. the

Islamic concept it would be meaningless if it does not succeed in creating conditions, both material and moral, which enable the individual Muslim to become their best, in whatever they do. The Islamic concept looks at individuals as intelligent beings who can utilise their talents and intelligence for improving life on earth and making it more prosperous. Islam encourages innovation in all matters while restricting it in religious and spiritual affairs but provided broad framework to guide such matters. In actual practice, the Prophet (peace be upon him) left the technical affairs of his people to their own standards and discretion. He encouraged them to carry out their daily activities by using any methods or innovation they desired, within the framework of Islamic concepts. In the Islamic concept, individuals are free to innovate in any way that could serve them and the communities. They are even encouraged to utilise their potential to produce effective results that benefit them, their organisation and humanity at large. Qutb (1978:25-7) states, “ it is freedom which is coupled with responsibility; a power that is combined with a task; a gift that is paired with a sense of duty, that enables the individual to make choice, decision, and innovation to improve his life and the Organisation around him”.

The concept of customer focus and satisfaction in the Islamic concept is encouraged and it is in fact an Islamic responsibility to be the best one can in whatever process, that could help to improve the organisation and make it more successful within the Islamic framework.

If customer satisfaction were introduced according to the Islamic framework, it might have a positive result in Oman, which also might influence TQM implementation in the Omani companies..

8.8.3 Human Resource Development And Management

It was discussed in the literature review that among the primary components of TQM human resource development and management are education and training. Education is needed on the concept of TQM and training is necessary for employees to utilise the various techniques available to support the TQM process. From the results of the study, it was found that Omani companies have a different perception of human resource development than that of TQM which has affected the implementation of TQM in Oman. Companies scored low in realising the full potential of the employees, employee empowerment, creativity and innovation among employees. Also, it was found that there was no review of the needs of employees, no effective appraisal system and no process for seeking employees' opinion. In contrast, companies in the UAE scored higher in all these activities. The reason for the higher scores of the UAE companies in the concept of human resource development, was because of the correct perception of human resource development concept in the UAE where companies perceive it in the same way as in TQM . Also, the UAE companies' workforce are more familiar with the concept of human resource due to multi nationality of the workforce, which they might have been exposed to these concepts before, whereas in the Omani

companies, 95% of the workforce are Omani Muslims, and there are fewer foreign firms in Oman. All these reasons have contributed to the low scoring and the misperception of the human resource concept in the Omani companies.

In the Islamic concept, knowledge and education are key issues which were stressed from the first day of the Islamic revolution and in the first Divine command to the Prophet (Peace be upon him) which was “Read in the name of your Lord Who created; created man from a clot of blood. Read! and your Lord is Most Generous Who taught man by the pen; taught man what he did not know) the (Quran XCVI:1-5). The same ideas were emphasised for twenty - three years after the first revelation. Scores of verses in the Quran stress the importance and significance of knowledge. On the one hand it was said :” Of the Knowledge (of the soul) you have been given but little” (QuranXVII:85) and on the other it was emphasised: “O my Lord, increase me in the knowledge”(QuranXX:114). There is also the well- known proverb : “ Acquire knowledge from the cradle to the grave.” There is also the inspiring tradition of the prophet (peace be upon him) : “Seek knowledge even though it be in China” the farthest country in the east. The idea is to demolish the barriers of distance in pursuit of knowledge.

From the above, it is clear that the prophet (peace be upon him) was fully aware of the importance of various branches of knowledge and wanted Muslims to learn.

“Acquire knowledge”, said the Prophet (peace be upon him), “It enableth the possessor to distinguish right from wrong. It lights the way to heaven; it is our companion when friendless: it guides us to happiness; it sustains us in adversity; it is a weapon against enemies and an ornament among friends. By virtue of it, Allah

exalteth communities, and maketh them guides in good pursuits, and gives them leadership ; so much so, that their footsteps are followed, their deeds are imitated, and their opinions are accepted and held in respect”

(Ibn Abd al-Bar:Fadl al-‘Ilm)

Also Said the Prophet : “God has inspired me to announce : For him who goes out in search of knowledge, I shall make easy his way to heaven ; the benefits derived from knowledge are greater than the benefits derived from worship.

(Baihaqi and Mishkat)

Also the Prophet said “The best form of devotion to God is to seek knowledge”.(Kunuzul Haqaiq)

The Prophet also said “The acquisition of knowledge is better than worship”.(Awsat and Bazzar)

The Islamic framework might have a positive result in the concept of human resource development in Oman, which also might have an impact on TQM implementation in the Omani companies. The results of this study highlight the importance of the Islamic management which existed 14 centuries ago.

8.8.4 MANAGEMENT OF PROCESS QUALITY.

It was discussed in the literature review that the process of quality, the continuous improvement of the services and product are important elements of TQM implementation. A successful TQM process quality system ensures that process quality activities are implemented in each phase of the product and service. It was

found from the results that the Omani companies scored low in mechanisms for process improvement, with regards to the targets, and linking the process to customer requirement. Key values are not understood, so there is no continuous improvement, no measurement of the end results. In contrast companies in the UAE, scored higher on all these activities. The reasons for the higher scores of the UAE companies in the concept of process quality, is because of the correct perception of the process quality concept in the UAE companies, which perceive it in the same way as in TQM. Also the UAE companies' workforce are more familiar with the concept of quality process, due to multi nationality of the workforce, which might have been exposed to these such concepts before, whereas in the Omani companies, 95% of the workforce are Omani Muslims, and there are fewer foreign firms in Oman. All these reasons have contributed to the low scores and the misperception of the quality process concept in the Omani companies.

In the Islamic concept, processes are mentioned in the Quran and Sunnah, for example honesty and integrity in dealing, the process of Justice. It is a duty of all Muslims to improve the quality of life, which emphasises Islamic values as well as the spiritual and material well being of people. The Islamic concept emphasises the accountability of employees to improve their system and innovate to improve the service provided. The sunnah emphasises individuals' accountability for their jobs. The Prophet (peace be upon him) said "Take care each of you is a governor, and each shall be asked concerning his subjects: a leader is governor over (his) people, and he shall be asked concerning his house, and he shall be asked concerning his subjects; and a woman is governess over the house of her husband, and his children, and shall

be asked concerning them; and the slave of a man is governor over the substance of his master, and he shall be asked concerning it. Take care, then, each of you is a governor, and each of you shall be asked concerning his subjects”, (Ibni ‘Umar, BU:MU:AB:TI:815). The above Hadith emphasises the accountability of any individual in charge of anything. Recognition and implementation of this principle would have an impact on improving the system of the work organisation.

The Islamic framework might have a positive result in adoption of the concept of quality process in Oman, which also might have an impact on TQM implementation in the Omani companies.

8.8.5 INFORMATION AND ANALYSIS

It was discussed in the literature review that the TQM concept is the provision of information to sustain the process of continuous improvement through the company. This information needs to be accurate, timely and accessible to people involved in the system as required. In addition to data collection, the quality improvement process requires analysis of data to facilitate monitoring and follow - up of quality improvement activities. It was found from the results that the Omani companies scored low on recognising what information is needed and how it can be deployed, and the process of deploying information to all parties concerned. They also scored low on providing the information when it is needed, in contrast, companies in the UAE, scored higher on all these activities. The reasons for the higher scores of the UAE companies on the concept of information and analysis, were because of the

correct perception of the concept in the UAE companies, in which it was in consistent with the TQM concept. Also, the UAE companies workforce are more familiar with the concept of information and analysis due to multi nationality of the workforce, which might have been expose to this concept before, whereas in the Omani companies, 95% of the workforce are Omani Muslims, and there are fewer foreign firms in Oman. All these reason have contributed to the low scores and the misperception of information and analysis concept in the Omani companies.

Islamic concept has emphasises the importance of correct information to improve systems based on facts, not opinion. The Quran stresses the investigation of any source of information before it can be used: “ye who believe! If a wicked person comes to you with any news, ascertain the truth, least ye harm people unwittingly, and afterward become full of repentance for what ye have done” . (Quran XLIX 4-8)

It was discussed earlier that the process should be improved by the employee. Therefore, employees have the right to have information whenever they need it in order to measure the quality of the service or the products. The Islamic framework might have a positive result in adopting the concept of information analysis in Oman, which might also have an impact on TQM implementation in Omani companies.

8.8.6 STRATEGIC QUALITY PLANNING

It was discussed in the literature review that Strategic Quality planning is a key concept in TQM. Quality planning should meet the corporate goal, to explore the opportunities it has to distinguish its products or services from these of other companies. The selection of the right quality management could be of a major importance to sustain competitive advantages. Lack of resources is a major obstacle to implement such strategies.

It was found from the results that the Omani companies scored low on developing mission statements and critical success factors to support TQM implementation, and on developing measures to evaluate key processes. They also scored low on collecting information to review the critical success factors and the business plans and on a process to review the plan in the light of operational information. Companies in the UAE, on the other hand scored higher on these activities. The reasons for the higher scores from the UAE companies in the concept of strategic quality planning were the correct perception of this concept in line with TQM concept, and the fact that their workforce are more familiar with such concept of strategic quality planning due to its multi national compression, unlike the Omani companies where 95% of the workforce are Omani Muslims, and there fewer foreign firms. All these reasons have contributed in the low scoring and the misperception of the strategic quality planning concept in the Omani companies.

Understanding this concept from an Islamic perspective will have a major impact on the understanding and the commitment of every member in the company.

Islamic concept strongly emphasises the importance of strategies to meet the demand of the competitors and to be in peace with the turbulent environment. The Quran indicates this when it calls for making strategies to compete with competitors

“ Against them make ready Your strength to the utmost of your power”(Quran VIII: 60) In management term this implies a need to be prepared for competitors with the company’s best knowledge. The Islamic framework might have a positive result in implementing the concept of policy and strategy in Oman, which might also have an impact on TQM implementation in the Omani companies.

8.8.7 QUALITY AND OPERATIONAL RESULTS

As discussed in the literature review, it is not easy to measure the results of quality efforts in a company. Nevertheless, a combination of measures such as external and internal, soft and hard, will give an indication of the results. The term soft means subjective, with high human and low technology content while hard means objective, with low human and high technology content. Internal soft measures include improvement in management style, culture change, employee empowerment and leadership. Internal hard measure is process performance, process capability. An external soft measure is customer satisfaction while external hard measure include Benchmarks on quality awards.

It was found from the results that the Omani companies scored low in identifying the key financial and non financial resources of the system, measuring key results

and publishing the results regularly; also on comparing the trends against company goals and financial objectives and meeting targets. UAE companies scored higher on this concept because of the correct perception of the concept in line with TQM principles and the greater familiarity of the workforce with the concept of business results due to multi nationality of the workforce, in contrast, with Omani companies, where 95% of the workforce are Omani Muslims, and there are fewer foreign firms in Oman. All these reasons have contributed to the low scoring and the misperception of the business results concept in the Omani companies

Introducing the concept of quality measures from an Islamic perspective might have more acceptance than the way it has been introduced.

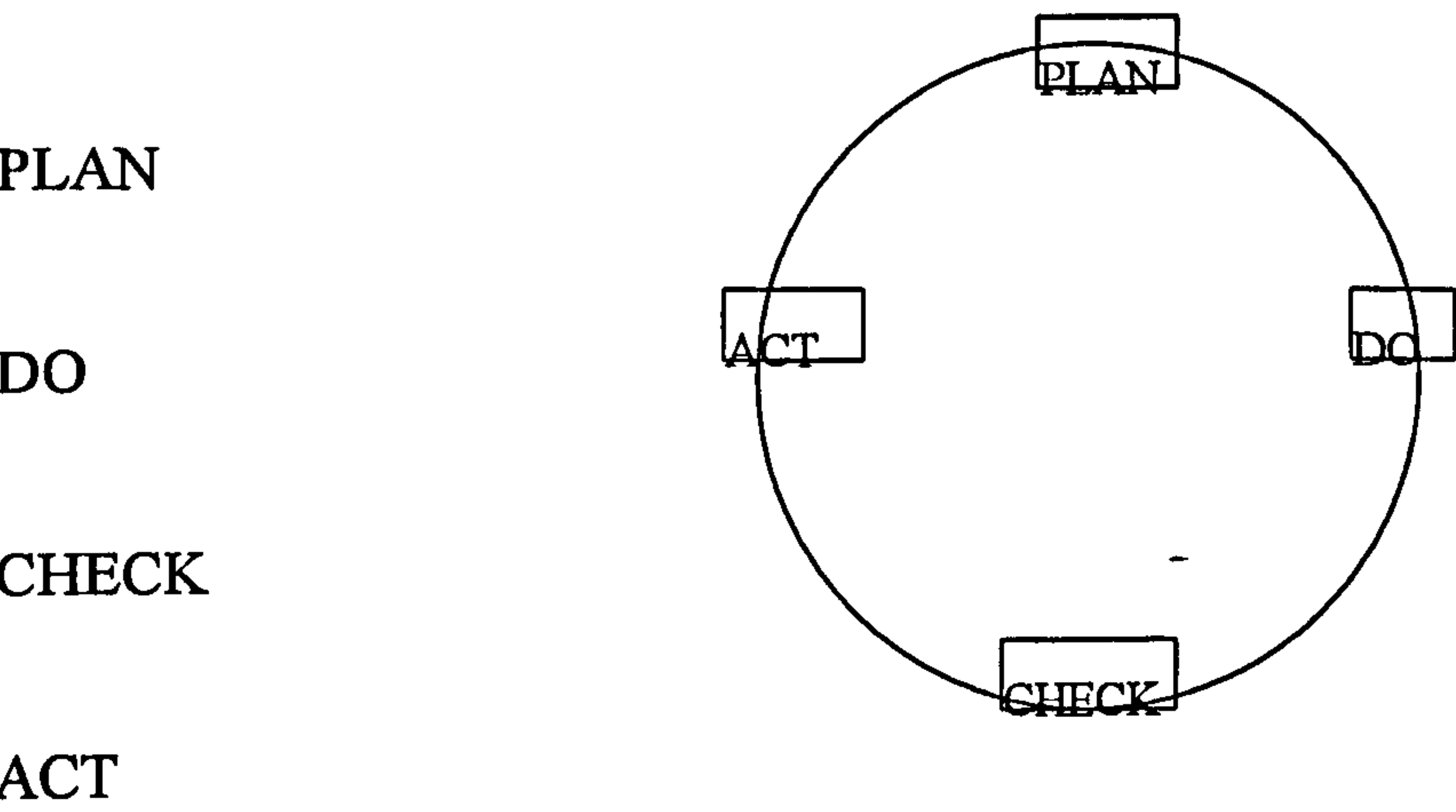
The Islamic concept looks at both soft and hard issues together as an integrated system, where the role of leadership, as disused earlier, has a major impact in driving these initiatives , through cultural change and providing the resources to improve the technology needed for the hard issues. The Quran stresses the fact that all Muslims work and effort will be checked by Allah the Prophet and all Muslim people: “ Work soon will God observe your work, and his Apostle, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: Then will He show you The truth of all that ye did.” (Quran IX:105). The verse stresses the fact that everyone will be asked about their work . Good work will be rewarded and bad work will be punished. The Islamic framework might help to inculcate attention to business results in Oman, which might have an impact on TQM implementation in the Omani companies.

8.9 METHODS OF IMPLEMENTATION

Briefly the process of implementation will consist of informal and formal implementation processes. The two methods of implementation used in this Islamic framework are explained below:

Informal:

This stage will take the same form as the Deming’s implementation circle which is



This may not be a specifically Islamic way, but it is a scientific way of implementing a new concept in an organisation. This method does not conflict

with the Islamic concept; therefore it can be used in the process of implementation of TQM.

The formal

After the concept has been tested the formal implementation can take place.

Implication

By placing TQM within an Islamic framework of this magnitude might have a significant impact on the individual Muslim in the society concerned on the one hand and lead to an acceptance of Total Quality Management principles on the other. Because Islam to Muslims is a way of life, therefore the whole system will be integrated into one principle, which most people understand and practice in the daily activities.

8.10 CONCLUSION

This chapter dealt with the introduction of the Islamic framework and its impact on the Total Quality Management implementation process. The outcome of this research support the implementation of TQM principles using an Islamic framework.

Next chapter will deal with the implications of the results for future TQM implementation in Oman and future research.

CHAPTER NINE

IMPLICATIONS AND CONCLUSION

9.1 INTRODUCTION

The aim of this chapter is to identify the implications of this study for implementing Total Quality Management in some Muslim countries where Islam is a major influencing factor. It will also consider the implication of the results for future research in implementing Total Quality Management.

9.2 PRINCIPAL FINDINGS OF THE STUDY

The principal findings of this study can be divided into four sections as explained below:

9.2.1 TQM IS A WESTERN MANAGEMENT CONCEPT

TQM is a western management concept, developed from the needs of the Western environment. The principles of TQM are understood to the people in the West. Japan, however adopted the general principles of TQM and customised these principles according to the need of the national culture and the organisational needs. The results were a similar version of the same general concepts such as for example, just in time, Ishikawa diagram.

The results of this study show that the method of implementation in the Omani financial sector did not produce the results expected. However, results were better in the UAE companies. This was due to the multi-nationalities of the workforce in the UAE and the number of foreign firms based in the UAE. It seems that TQM principles were more familiar to the workforce, as some members of the workforce might have been exposed to these principles before.

The Islamic framework, however, has some similarity to the principles of TQM. Such a framework, therefore, might solve the problems which are causing failure in the implementation process in Omani companies at the moment. Introducing

TQM from the point of view of Islamic concepts, might give the principles of TQM higher commitment and acceptance and might lead to a better rate of success than has been experienced so far.

9.2.2 THE BALDRIGE QUALITY AWARD CRITERIA

The Baldrige Quality Award criteria were used as measure of the understanding of the principles of TQM implementation in this study.

The companies in the UAE scored higher on all of these criteria, than the Omani companies. The results show more familiarity with these concepts in the UAE companies than their Omani counterparts, because of the nationalities of the workforce in the UAE, number of foreign companies and also more capital employed in the UAE for education and training in the principles of TQM. All these factors contributed to the results. The high scoring in the UAE companies indicates their understanding and commitment in relation to the principles of TQM, whereas the low scoring in the Omani companies represents their low commitment and low investment in education and training in the principles of TQM as well as misperception about the principles of TQM.

9.2.3 ISLAMIC CONCEPT

It was found from the results that 95%the Omani workforce are Omani Muslims. The results of the study revealed that there is similarity between the concept of TQM and the Islamic concepts of management. The results also show the impact of the Westerners management concept, since most of the Arab countries were exposed to this influence and now find it hard to adjust to the new concepts of TQM.

What has been established is that there is no conflict between the Islamic concept and the implementation of TQM. However, there is a need for further research in this field. The Islamic concept could be the answer to many management problems faced by many Arabic and Islamic countries.

9.2.4 ISLAMIC FRAMEWORK TO IMPLEMENT TQM

The Islamic framework discussed in this study could prevent elements of failure in the implementation of TQM in Omani companies, by translating the principles of TQM to Islamic concepts, conveying the same message with an Islamic emphasis, which most people understand and will be willing to accept and implement. In short, it would mean making the Islamic concept a way of life, an organised system of worship and work practice, which is the original message of Islam.

9.3 THE IMPLICATIONS FOR FUTURE IMPLEMENTATION OF TQM

On the basis of the results obtained from this study, it would be unsuitable to implement TQM in the sultanate of Oman in the same way as it is implemented in the West, America, or Japan. It was discussed in the literature review that it took Japan 30 years to adapt to the new concept of total quality management. The adoption of TQM resulted in similar concepts such as Just in time , Ishikawa fish bone analysis.... Customising the general principles of total quality management to national culture norms and values would give these principles, more commitments and understanding. The assumption is that everyone will speak a language that can be understood, using local resources to develop the process to meet the needs of the customer and the organisation.

9.4 CONTRIBUTION OF THE STUDY TO ADVANCEMENT OF KNOWLEDGE

It was identified in chapter one that the main purpose of this study is to provide empirical evidence concerning issues associated with total quality management implementation in the financial sector in UAE and the Sultanate Oman. The study makes the following contributions to the advancement of knowledge

1. A new framework has been proposed for implementing total quality management, which may be applicable to some Muslim countries. This study emphasises the need to customise the general principles of TQM to the national culture, which might result in more acceptance and commitment.
2. Another notable contribution made by this study is the findings relating to the flexibility of Islamic concepts in adopting the concept of TQM, which make the Islamic concept not only an organised system of worship, but also an organised system of management.
3. Another notable contribution also made in this study is the identification of the effect of western management colonisation on Islamic and Arab countries, which has undermined the Islamic concepts of management which have existed for over 14 centuries .

9.5 FUTURE RESEARCH

This study suggests the importance of Islamic concepts which give rise to a need for further research in management to provide and establish Islamic alternatives to the Western management concepts which have limited success in some Arab and Muslim countries at the moment. Further research is necessary to find solutions to the countless management problems of the Arab and Muslim countries. The framework in this study is still in its introductory stage and much study and research are needed in this area. In addition to general research on the subject of Islamic concepts and management, the following specific research questions might be helpful for future studies of TQM from an Islamic perspective.

- What is the effect of the Islamic framework on the implementation of TQM in the Muslim countries?
- What are the Islamic qualifications for educating the new Islamic framework on TQM implementation? The conservative Muslim seculars or only the moderate Muslim seculars.
- How specifically does Islam balance the spiritual and material needs? What are the stages by which such equilibrium is achieved ? and how can it be measured?
- What has been the impact of other Western management concepts on the Muslims and Arabic work environment?

- What is the impact of the previous Western management concept on the new concept of management such as TQM, in the work environment of the Arab and Islamic countries.

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A P P E N D I X

A

SECTION A : BACKGROUND DETAILS OF YOUR ORGANISATION

This section asks for background on your firm, so that analysis can be made under different categories such as Size or Management Practices .

PLEASE TICK IN BOX OR ENTER APPROPRIATE VALUE OR WORDS

coding use only-----

1.1 Name of Organisation:_____

1.2 Address:_____

1.3 Name of Chief Executive:_____

PHONE NUMBER:_____

1.4 Sector:

Banking

Insurance

Finance Services

OTHER,PLEASE SPECIFY:_____

1. What kind of ownership arrangement your

organisation is having:

(Foreign) Whole- ownership

Half- ownership

Semi-ownership

OTHER PLEASE SPECIFY:_____

1.6 Number of Employees:

0 - 50

51 -100

101 - 250

251 - 500

501 -

1,000

OTHER,PLEASE SPECIFY _____

1.7 CapitalEmployed

(to nearest£Million)_____

1.8 What are the predominate nationalities of the work force in
your organisation and at what level:

Arab, European, American, Asian, African

OTHER PLEASE SPECIFY_____

1.9 What the percentages of the Omanies or the UAEs in the workforce
in your organisation ?

Board Director (%) -----

Director -----

Senior Functional Manager -----

Middle Manager -----

OTHER PLEASE SPECIFY_____

Section B:

The problem with conducting research into Total quality is that the term means different things to different people and there is no universally accepted meaning of the term. So that the research will be able to compare, like with like it would be helpful to discuss and explore what is meant by the term TQM in your organisation. Please answer the following questions:

2.1 Your definitions of the term TQM

2. The policy by which your organisation refers to TQM.(e.g.
CO-wide quality Improvement, Customer first..)

section c: Top management commitment

This section ask about the top management commitment in your organisation, so analysis will be made on the perception of the role of the top management on driving the quality initiatives in the organisation

1. What is the level of personal involvement of the top management

team in the day to day promotion of TQM activities in your company

High 1 2 3 4 5 6 7 Low

2.3 How often do members of your company's top management team attend TQM conferences, seminars, lectures ect. outside the company.

Never 1 2 3 4 5 6 7 Often

3.3 How many times per year does the top management team meet to review progress of Total Quality efforts within the company?

Never 1 2 3 4 5 6 7 Often

4.3 Does your top management team actively participate in company TQM training sessions?

Never 1 2 3 4 5 6 7 Often

5.3 Does your top management team attend employee Quality award presentations?

Never 1 2 3 4 5 6 7 Often

Section D: Continuous Improvement

This section ask about the continuous improvement perception in your organisation, so analysis will be made on the understanding of the concept in the organisation

1.4 All management now spend at least 25% of their time on improvement activities.

AS 1 2 3 4 5 6 7 DS

2. Formal planning for improvement is beginning, such as prevention orientation in new product or service design.

AS 1 2 3 4 5 6 7 DS

3. 50% of employees can apply the continuous improvement cycle in their work and standardise results through the daily management process

AS 1 2 3 4 5 6 7 DS

4.4 All management now spend at least 50% of their time on improvement activities.

AS 1 2 3 4 5 6 7 DS

5.4 Our management spend at least 70% of their time on improvement activities

AS 1 2 3 4 5 6 7 DS

6.4 All employees are trained to look for continuous improvement in their daily work.

AS 1 2 3 4 5 6 7 DS

7.4 Managers now see their jobs entirely in terms of improvement, and supervisors spend at least 50% of their time on improvement activities

AS 1 2 3 4 5 6 7 DS

Section E: The Baldrige Quality Award criteria

Please tick the statement which most closely relate to your organisation understanding to the following:

CUSTOMER						
Customers complaints are logged, and reacted to on an ad hoc basis						
AS 1	2	3	4	5	6	7 DS
Data is used to plot trend of customer complaints						
AS 1	2	3	4	5	6	7 DS
The application of targets to customer satisfaction can be achieved .						
AS 1	2	3	4	5	6	7 DS
The drivers of customers satisfaction have been identified and are used to modify target.						
AS 1	2	3	4	5	6	7 DS
All employees understand targets relating to customer satisfaction.						
AS 1	2	3	4	5	6	7 DS
The company has little emphasis on obtaining customer feedback.						
AS 1	2	3	4	5	6	7 DS
Regular customer surveying; results used for forward planning. Customer requirements formally taken into account in product/process design						
AS 1	2	3	4	5	6	7 DA

LEADERSHIP

Senior management have clear vision toward quality, this guides all aspects of running our business

AS 1 2 3 4 5 6 7 DS

Our management style is one of coach/ facilitator. Policy deployment operates in mature manner

AS 1 2 3 4 5 6 7 DS

The TQ process is irreversible - no change of senior management will significantly affect the Total Quality way of managing. All policies, functional objectives and procedures are fully aligned to our corporate vision and mission

AS 1 2 3 4 5 6 7 DS

The management team have a process in place to develop their own awareness of the concepts of total quality

AS 1 2 3 4 5 6 7 DS

Managers are visibly involved in the development and support of improvement teams and act as champions.

AS 1 2 3 4 5 6 7 DS

All managers are able to demonstrate their involvement in the promotion of TQM as a daily business strategy.

AS 1 2 3 4 5 6 7 DS

Managers are visibly involved in the development and support of improvement teams and act as champions.

AS 1 2 3 4 5 6 7 DS

PEOPLE MANAGEMENT

All actions are directed towards realising the full potential of all employees

AS 1 2 3 4 5 6 7 DS

Employees are empowered to run their business process

AS 1 2 3 4 5 6 7 DS

A process is in place to encourage creativity and innovation among all employees.

AS 1 2 3 4 5 6 7 DS

Training and development needs are regularly reviewed for all employees and teams

AS 1 2 3 4 5 6 7 DS

An effective appraisal system is in place for all employees

AS 1 2 3 4 5 6 7 DS

A process is in place to seek and track employees opinion

AS 1 2 3 4 5 6 7 DS

Training is focused on empowering people to take responsibility for Quality. All

human resource policies are aligned to the TQ philosophy

AS1 2 3 4 5 6 7 DS

PROCESSES AND SYSTEMS

An improvement mechanism for the process has been identified and targets for improvement have been set

AS 1 2 3 4 5 6 7 DS

The process results are reviewed and fed back into the improvement cycle.

AS 1 2 3 4 5 6 7 DS

Process performance is demonstrably linked to customer requirements

AS 1 2 3 4 5 6 7 DS

Key value - added processes are understood, formally managed and continuously improved.

AS 1 2 3 4 5 6 7 DS

Our organisational emphasis is on end results, not the processes of achieving them.

AS 1 2 3 4 5 6 7 DS

Measures are beginning to reflect process improvement and control.

AS 1 2 3 4 5 6 7 DS

There is an improvement balance between process measures and end results

AS 1 2 3 4 5 6 7 DS

BUSINESS RESULTS

The company key financial and non financial have been identified

AS 1 2 3 4 5 6 7 DS

A system exists for measuring and monitoring key results areas

AS 1 2 3 4 5 6 7 DS

Relevant results are communicated to all employees and key results are published regularly

AS 1 2 3 4 5 6 7 DS

Trends are compared against the company goals and financial objectives

AS 1 2 3 4 5 6 7 DS

Performance against others in the industry is compared and target are reset

AS 1 2 3 4 5 6 7 DS

All targets are been met and showing continuous improvement in 25% of trends

AS 1 2 3 4 5 6 7 DS

There are consistent trends of improvement in 50% of key results area. Some results are clearly linked to approach.

AS 1 2 3 4 5 6 7 DS

RESOURCES

A process is in place to identify what resources are available and how they are being deployed.

AS 1 2 3 4 5 6 7 DS

A process is in place to identify suppliers for key resources

AS 1 2 3 4 5 6 7 DS

Partnerships with suppliers are being developed jointly to improve quality and performance

AS 1 2 3 4 5 6 7 DS

A process is in place to manage the dissemination of relevant information to customers, suppliers and employees

AS 1 2 3 4 5 6 7 DS

A system is in place to review and modify the allocation of resources based on changing business needs.

AS 1 2 3 4 5 6 7 DS

A process is in place to identify additional resources which can be used to strengthen competitive advantage.

AS 1 2 3 4 5 6 7 DS

The organisation's resources are deployed effectively to meet policy and strategy objectives.

AS 1 2 3 4 5 6 7 DS

POLICY AND STRATEGY

The company management team has develop a mission statement and critical success factors(CSFs) to support TQM implementation

AS 1 2 3 4 5 6 7 DS

A mechanism is in place for developing and using appropriate measures which evaluate key process

AS 1 2 3 4 5 6 7 DS

A process is in place to collect relevant internal information to enable a review of CSFs and business plans.

AS 1 2 3 4 5 6 7 DS

A process exists, and is reviewed, which promotes a clear understanding of the company's and the departments mission so every one knows and understands

AS 1 2 3 4 5 6 7 DS

A process is in place to assess the continuing relevance of plans as a result of business and operational information

AS 1 2 3 4 5 6 7 DS

A process is in place to modify policy and strategy as a result of business and operational information

AS 1 2 3 4 5 6 7 DS

Mission and business policy statements cover the whole business, and every one understand them.

AS 1 2 3 4 5 6 7 DS

Title of the person filling this questionnaire-----

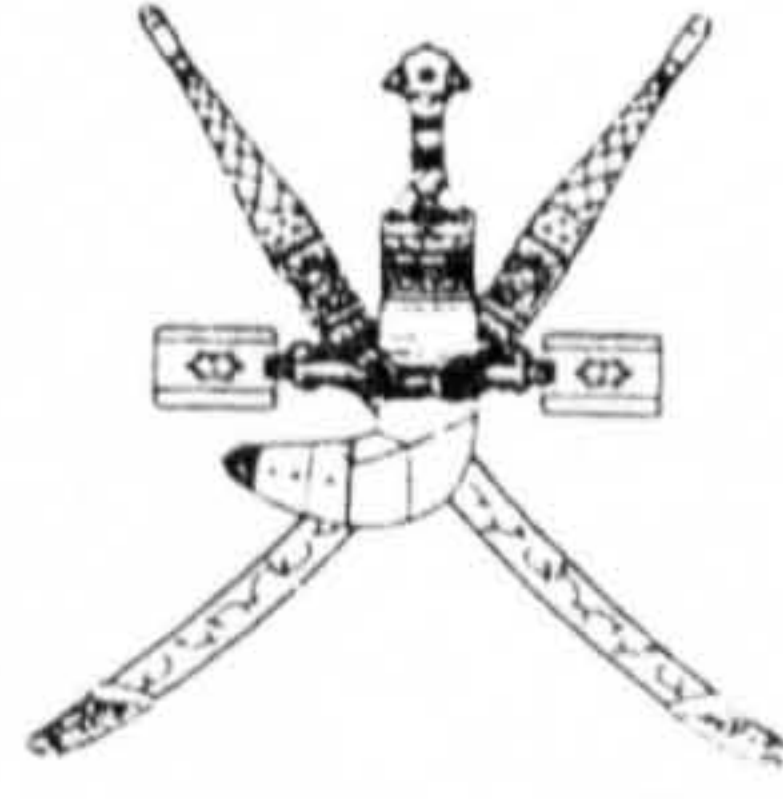
Thank you for your time

A P P E N D I X

B

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَلْطَنَةُ عُكْمَانِ
وَزَارَةُ التَّعْلِيمِ الْعَالِي



الرقم: د.د.ج. / ٩٧ / ١٩٦٥
الرقم: د.المرافق / ٧ / ١٩٩٧ م

شهادة لمن يهمله الامر

تشهد دائرة الدراسات العليا بوزارة التعليم العالي ان الفاضل / عبدالله بن سيف
بن أحمد الصباحي والذي يعمل بمكتب المستشار الخاص لصاحب الجلالة للإتصالات
الخارجية مبعوث على نفقة هذه الوزارة لمواصلة دراسته العليا للحصول على درجة
الدكتوراه في مجال ادارة الاعمال من جامعة Wolverhampton بالمملكة المتحدة .
وقد اعطيت له هذه الشهادة بناء على طلبه لتسهيل مهمته في إجراء البحث
الخاص بدراسته .

طالب بن عيسى السالمي

مدير الدراسات العليا



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A P P E N D I X

C



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**The feasibility of implementing TQM in the Financial Sector in the
Sultanate of Oman and the United Arab Emirates**

As your company is one of the few organisation in Oman and the UAE, which has embarked or about to embark on TQM, I am writing to seek your help and hopefully in return to help you.

I am a full-time PhD research student at the University of Wolverhampton in the West Midlands .

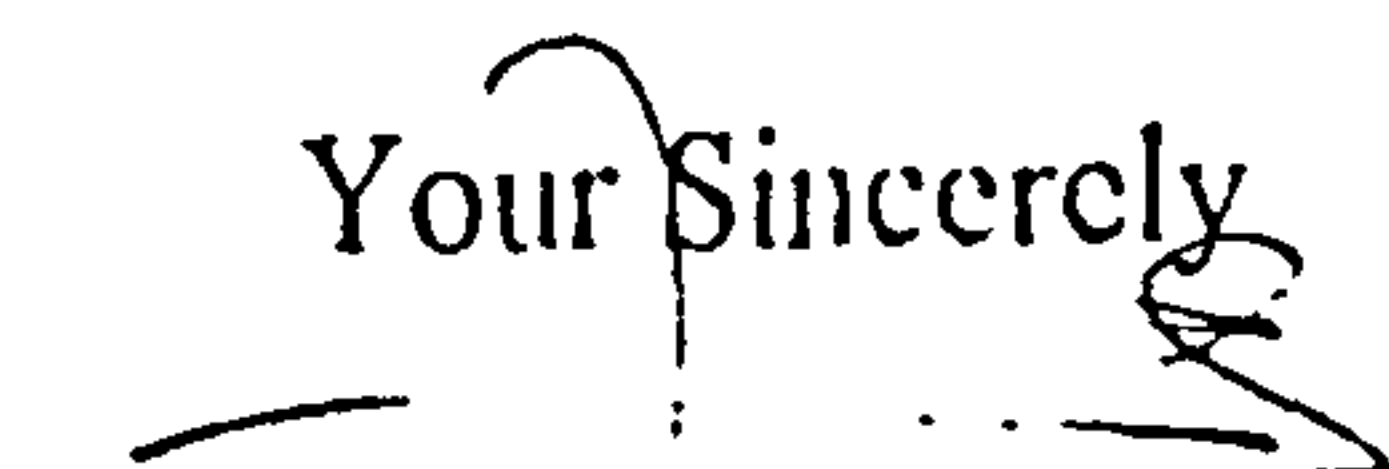
I am undertaking this research to test the hypotheses of implementing the concept of Total Quality Management in both the Sultanate of Oman and the United Arab Emirates. I am particularly interested to test this hypothesis in the financial sector in both countries .

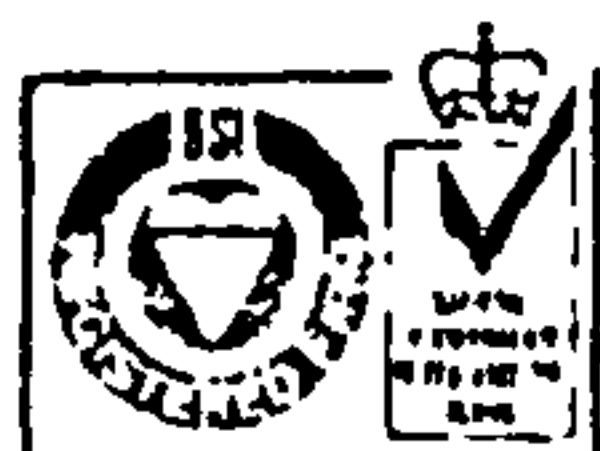
As a first stage in the research I am sending out a questionnaires(enclosed) and I would be grateful if you would be willing to complete it. I would be more than happy to visit to help clarify any questions or assist with completion. All information supplied will be held in strict confidence and your firm's identity will not be disclosed.

As the out come of the research is likely to be of interest and help in your own planning, the result will be send to you .

Many thanks for your help

Your Sincerely


Abdullah Al Sabahy



EMERGES 28/79



POSTED 11/10/91

UNIVERSITY OF WOLVERHAMPTON
LEARNING RESOURCES

Version 1.0
Posted on 11/10/91